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F A I T H

BY WHICH

We are Justified,

I N

Scripture Sense :

According to *Scripture*, Opened, Explained,
and Applied, on *Rom. 5. 1.*

In Six Sermons.

Published as Preached, with little or no Alteration,
at the Desire of some of the *Hearers*.

Esaiah. 55. 1.

*Ho every one that Thirsteth, come ye to the Waters, and He that
hath no Money, come ye, Buy, and Eat without Money, and
without Price.*

L O N D O N :

Printed for W. Marshall, at the Bible in Newgate-street. 1695.

T H E
F A I T H
B Y W H I C H
We are Justified, &c.

The First Sermon.

Rom. 5. 1.

*Therefore being justified by Faith, we have Peace
with God through our Lord Jesus Christ.*

INtending to Treat of *Faith, whereby we are Justified*, I have taken this Weighty Text, as the Foundation of the Discourse, wherein we have these Four remarkable Points concerning Faith, as we are Justified by it.

1. This plain Point first comes before us, *That we are Justified by Faith*, expressed thus, *Being Justified by Faith*.

2. That we are *Justified by Faith*, is a conclusion resulting from a strong nervous and vehement Reasoning of the Apostles, that had gone before in the foregoing Chapters, signified in that Particle, *Therefore*, assuring to us this great Truth.

3. The Blessed consequence of being Justified by Faith; *we have peace with God, the Judge of all*; This gives full Peace, Rest and Quiet to Conscience, *Peace and Assurance for ever*, according to the Nature of a full and perfect Righteousness.

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4. The

Of Faith whereby we are Justified.

4. The supreme Principal Cause of our being *Justified by Faith*, and having Peace from it, is our Lord Jesus Christ; by whom, as the Apostle goes on, we have access unto this Grace, wherein we stand.

This then is the grand Proposition of the Apostle. That being *Justified by Faith*, we have Peace with God, through our Lord Jesus Christ.

I shall at this time, therefore, propose to open the great Grace of Gospel-Faith to you, by which we are Justified; because, indeed, it is one of the greatest Points that can be spoken of; And therefore, these Heads of Discourse, I will now undertake to handle to you concerning it.

First, To shew you that the Supreme and Highest, and Original Account, or Description of *Faith*, is to be taken by its Relation to Jesus Christ the Mediator. And it is nothing at all, if you remove that; If you take away that Respect, that great Respect, that it looks upon, and Eyes Jesus Christ the Mediator.

In the second place, I shall come to consider, how Faith, even in its relation to Christ, and as it looks upon him, is said to be *Justifying Faith*; or that whereby we are Justified.

For, if we did not rightly state this, as the Gospel doth (as it is said) the last Error might be worse then the first.

And therefore I would particularly guide your Thoughts and Apprehensions, how Faith, as it looks to Christ, Justifies. I shall therefore shew you, that it is not Faith it self, but only the great Righteousness of Jesus Christ received by Faith, that Justifies.

In the Third place, I shall come to consider that great certainty that *Faith* is to obtain in every point wherein it so Acts, which it ought to reach after, and to aspire to, in every point wherein it hath to do with Christ, that we may have Peace by it, through our Lord Jesus Christ; as Christ saith, *John 17 7, 8. They have surely known, and have believed, that I came forth from thee, and that thou didst send me.* So in every thing Faith is surely to know. And then,

In the Fourth place, I shall shew you the Life, and the Power, and the Activity of this Faith; and compare thein, *Heb. 11.* and *James 2.* where that Apostle speaks of *Faith being Dead*, that is without Works. And I shall endeavour to shew you, that there is no such Commentary, no such way of Reconciling the Apostle *James*, with the Apostle *Paul*; The Apostle *Paul* speaking of *Faith Justifying without Works*; And the Apostle *James* speaking that a Man is not *Justified by Faith only*, but by Works also. I say the great Reconciliation will be, by laying *Heb. 11.* and *James 2.* together.

Now I begin at this time with the first of these; And I'll lay down with great assurance, this Assertion, concerning the respect Faith hath to Christ; That there never had been such a thing as the sound of Faith in the

Of Faith whereby we are Justified.

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the World; there had never been the Name; Not the Air; and much less, the Thing; had not God brought the first Begotten (as the Apostle saith) into the World. Had not Jesus Christ given a Being to Faith; there had never been such a thing as Faith. And therefore it is very observable, that the Apostle calls Christ by this very Name, Gal. 3. 23. Before Faith came (saith he) we were under Tutors and Governors; We were kept under the Law, shut up unto the Faith, which should afterward be revealed. Before Faith came. It is certain Faith was in the World before the Gospel, before the New Testament; For, it is said, Abraham was Justified by Faith; and Abraham believed God, and it was imputed to him for Righteousness; and yet, saith the Apostle, before Faith came, that is, before Christ came; because Faith is so Essentially Dependent upon Christ, and Respective unto him. Christ is such a real Foundation and support of Faith; that he is worthily and properly called by the very Name, or by the word, Faith, before Faith came.

But for the clearer opening and making out of this to you, I shall insist upon these three Heads.

First, That Jesus Christ is the highest Revelation of God. Now Faith, it is described by almost all (in part, at least) to be an Assent to a Divine Revelation, upon the Credit that we give to the Revealer; upon the Authority and Veracity, and Certainty of the Truth of the Revealer.

For, Faith, you know properly, is a believing the Report of another, or the Witness of another. We cannot properly be said to Believe, when we do know the thing our selves, and have seen it by our own Eyes; but when we Trust and Credit that Assurance, that another gives us of it.

Now therefore I shall endeavour to make out to you, That Jesus Christ is He, Faith must needs Live and Die with him (as I may so express it in familiar Language (it is as Essential to Faith to have the Manifestation and Revelation of Christ, as it is for the Eye to have Light. And then,

In the Second place, Whereas the notion of Faith is a Trust, and depending upon some great Good that is offered to us, from the Supreme Good; that we have no Right nor Title to, in our selves. I shall shew you that Jesus Christ is that Great and Rich Good that is given to us from the Father. And that tho we have no Right to the thing in our selves; yet we come to Trust, and to Depend, and to Rely upon it, as if we had a Title. And then,

In the Third Place, Whereas Faith is very truly, tho not in the first Account of it, described to be a Power of Holy Life, and Holy Action: And a Man believes no more, than he is truly and really transformed by into the thing that he Believes. I shall shew you, That Jesus Christ is that great principle of Holy Life, and of Heavenly Life, that doth empower the Souls of his People, according to the degree of the present State; and

and shall bring them to that spotless, to that blemishless state, in the Glory of his Appearing.

I begin with the *First* thing, and that is to shew you, that *Jesus Christ* is that great *Revelation* that *Faith* hath *Primarily*, *Principally*, *Originally* and *Supremely* to close with, and to give up it self unto.

You shall find in the 3d of *John*, that this is a *Notion* of *Faith*; and a *Notion* of *Faith* proper to the great *Revelation* of our Lord *Jesus Christ*. saith *John*, 1 *John* 5. 10. *He that believeth in the Son of God, hath the Witness in himself. He that believeth not God, hath made him a Liar, because he believeth not the Record that God gave of his Son.* The great *Record* that *God* hath given, it is of his *Son*; that he hath given his *Son* as the *Great Mediator*; as the *Great Redeemer*; as the *Great Sacrifice*; as the *Great Righteousness* of the *World*: And therefore, if any *Man* does not believe this, *he has made God a liar.* *God* hath done all in the *Gospel*, that can be done, to give us an *Affurance* of it: So it is the great *Revelation*. And so, when our Lord saith, *They have surely known, and believed that thou didst send me*: It is the very same thing, that *Jesus Christ* is the great *Saviour* and *Redeemer* of the *World*. For, what's the meaning of *God's* sending *Christ*, but a sending him as a *Saviour*? As you may find plainly *John* 3. 17. *For God sent not his Son into the World to condemn the World; but that the World, through him, might be saved.* And, *Him hath God the Father Sealed*, *John* 6. So that from all this, it is most *Evident* that it is the great *Revelation*. And tho this be a great *Truth*, yet still the *Gospel* raiseth it higher. And I beseech you, that you would seriously consider; when a *Man* Believes in *Jesus Christ*, he does not only believe a written *Word*; I desire again your serious *Attention* to it: He does not only believe a written *Word*; he does not only Believe a great *Testimony* from *God*, or a sound of words concerning it, but *Jesus Christ the word himself* comes to him. Indeed it was heretofore in a manifestation in the *Flesh*: But the very same thing is now manifested by the *Spirit* of *Jesus Christ*. And by his coming in *Spirit*, he comes as that *Word of the Father*; as the *Eternal Word of the Father*: And he shews himself to the *Soul*; he shews himself in *Spirit* to the *Soul*; so that the *Soul* Believes the *Word of God*; because *Christ*, the word of *God* shews himself to him. And we never have the *Truth* of *Faith*, till we have this very coming of the *Eternal Word* to us. As you see (1 *John* 1. 1.) how the *Apostle* speaks concerning this word, *That which was from the Beginning, which we have heard, which we have seen with our Eyes, which we have looked upon, and our hands have handled of the word of Life. For the Life was manifested, and we have seen it, and bear Witness, &c. That which we have seen and heard, declare we unto you.* Now pray, Why does the *Apostle* declare this? Not that you should rest in a written word: That's the thing I would desire you to observe. Not that you should rest in a sound or Words; but that ye also may have fellowship with us; (ver. 3.) and truly our fellowship is with the Father, and

and with his Son Jesus Christ. Not that we should expect any Visional Representations of these things: That's not the Intention of it. But that we should look for a real Manifestation of the Father, and the Son; or of the Father by the Son, and through the Son: And also of the Son by the Father. So that there is certainly, a Sight of Christ; I say, a sight of the Son, in Faith. And if we did but thus consider the excellency of Faith; indeed, I cannot but apprehend, there could be no difference between Christians, and Christians, in these points concerning Faith; and so concerning Justification; if we had but true and right apprehensions of Faith. It is true indeed, there's a great deal of false Faith, of counterfeit Faith, that has never seen Christ. But true Faith, it hath seen Christ; it hath come up to the very word of Jesus Christ: That is, to Jesus Christ the Word. So, *John 6. 40.* there must be a sight of the Son, before there can be a believing in him. And this is the will of him that sent me, that every one, which seeth the Son, and believeth on him, may have everlasting Life. And therefore, as I told you, he is called the Word of God; that is, the Essential and Eternal Word of God, manifested in Flesh; manifested in Human Nature. And There is no sight of Christ without his coming to us, without our receiving of him, by the Teaching of the Father, and by the manifestation of himself. And so saith the Apostle Paul; when it pleased God to Reveal his Son in me. You see here is not only words, either Spoken or Written; but there is the very Son himself Revealed in us. I do acknowledg all this is in a Spiritual Sense, not only in an Intellectual Sense: Tho it is true, That shall be Subservient, and as it were the Conveyance and Vehicle of this sight. But it is a Spiritual Sight, wrought by the Power of God, and by the Spirit of God. And O therefore! This is the great Point I would press upon you. And indeed, I have taken notice that the most Spiritual Writers, and Preachers of Faith, They have said, That Faith is upon the Person of the Son; the Person of the Eternal Word in our Nature, the Lord Jesus Christ. It does not deal first of all with his Benefits and Salvation that comes by him; I mean, principally: I don't say, but God may draw a Soul first by the consideration of his Benefits. But the principal Touch of Faith, it is upon the Son of God. I might give you innumerable Scriptures that verify this great Truth. And I desire that we may take notice of it. In that forenam'd place, *John 17. v. 8.* Christ saith, (this is the point) *They have believed that all things whatsoever thou hast given me, are of thee; and that I came forth from thee, and that thou didst send me.* All this, Christ says, you may see, immediately concerns the Person of our Lord Jesus Christ. So in the Epistle to the Galatians, a place that is worthy our notice; and that I shall have occasion of continual recourse to, *Gal. 2. 20, 21.* *I am Crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me.* I urge it here only, to this purpose, to shew you, that Faith, it immediately goes out to the Person of Christ,

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even in the point of Revelation. This is, That, it principally goes on and touches there closest and fastest; upon the very person of Christ.

O therefore, that our Souls now might find something of this going out to the person of Christ! A Tender of the Person of Christ to us; that Jesus Christ the Word wou'd come, and shew himself to us! That in a Spiritual sense, we might see him with our Eyes, and handle him with our hands; we might have all assurance of a real Union, of a real Touch betwixt Christ and our Souls.

And then I would desire you to take notice also of this; that when this great Revelation of Jesus Christ hath come in, and has a Reception in the Soul; then all the Truths that flow in along with him, they come in also into the Soul; and the Soul receives, according to all the Knowledge of God, and Jesus Christ. it receives all Truth, when this great Revelation hath first of all entered, and taken place in it. All the Truths of God, they come in by Jesus Christ; as he is said to be The Truth; and the Son of the Father in Truth. It is a very great consideration, this; no Truth is indeed truly taken in, till Christ is taken in. If you would but apprehend this; I confess there are many Learned, and Wise, and Great Men in Discourse; they insist very much upon the Proof, by Natural Demonstration, Argument and Reason of the Being of a God. I am very far from Detracting, or Derogating from what they do: For it is very worthy in its own kind and place. But this I do assure you, that there's no man in the whole Universe, that hath taken in truly the Knowledge of the *One God*; But he hath taken it, in and through Christ, and by Christ: Or else, he hath it not savingly, if he hath it not in, and through Christ.

So there are great Arguments to Distinguish between Good and Evil; the Law, and Natural Conscience go far in it. But, I assure you, no Man has taken in any of the Principles of Natural Conscience, in a saving way, till he hath taken in Jesus Christ. All Truth, it comes in by Jesus Christ, *John 1. 17.* The Evangelist there, hath it expressly, *The Law came by Moses*, saith he. There was a measure of Light given by the Law: But (saith he) *Grace and Truth came by Jesus Christ*. And I'll give you one great Scripture, that will make this very plain, *Heb. 11. 6.* Saith the Apostle there; *Without Faith, it is impossible to please him: For he that cometh to God, must believe that he is.* A great many of the Rationalists that are in this very Age, at this very time carry it, as if they would not thank the Gospel (as I may so express it) they are ready to say, they would not thank the Revelation of it for the Proof, that there is a God, that is, *One God*.

But, as it may be true in their sense too; that is, It is Demonstrable by the Light of Nature, and by Reason, and by Argument, I acknowledg, with all my Heart, it is so; And yet, notwithstanding, I say, no man that savingly believes that there is a God; But he that doth it by that Faith, that hath taken in the Lord Jesus Christ.

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And therefore, saith the Apostle, *If any Man hath not the Son, he hath not the Father.* If he doth not come to the Knowledge of the Father, by the Son; he hath not the true, and the right Knowledge; the true Evangelical, Spiritual, saving Knowledge, so much as of a God.

So, concerning Eternal Happiness and Misery; there may be great Light of Truth offered, from Natural Argument.

We never come to see, and know Truths indeed; till we come to know them by the Eternal Word; that word of God coming in to us, who is (the) Truth.

Therefore, I beseech you, That you would retain these things in your Minds and Judgments; and that you might be able, when you hear Disputes, concerning *Faith*, and concerning *Justification by Faith*, that you would remember, that this is the true excellency of *Faith*, To touch the Person of the Son of God; to come to Him, to see Him, to be united to Him, as the Great Truth.

It is true, all the Truths that we have, in the Word of God; they are All of great Excellency, and of great necessity: But they all Centre in Christ (the) Truth; who is (the) Truth. They Centre in him, who is (the) Truth; they are all but Lines flowing from him, and Return to him. I know, every one will easily grant, that the Knowledge of the Angels is much greater than the Knowledge of any Man; or of all men put together. Now you shall find, that the Angels, notwithstanding the great Orb of Light that they make, or are; notwithstanding they are great Intelligences; yet notwithstanding, the Knowledge of Christ, is the Supreme Knowledge that they have, saith the Apostle, *To the intent that now unto the Principalities and Powers in Heavenly places, might be known by the Church the manifold Wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord, Eph. 3. 10, 11.* And therefore indeed, tho Angels and Men were Created with very large measures of knowledge (I make no doubt) and excellency of an Intellectual Being; yet, that God hath so ordred things; that the great Knowledge, the great Manifestation of his manifold Wisdom, should come in by Jesus Christ, that hath given occasion to such wonderful Explication of that Infinite Essential Truth, *That God is.* I say, it hath given the occasion: That indeed, I may say, there had never been such a thing as *Faith*; that is, an higher understanding than Natural Understanding is; a greater Comprehension of Truth, than all Natural Comprehension of Truth is.

O Infinite Treasures of Truth, that will be found to have flown from the bringing in of Jesus Christ the great Mediator! This is that which hath broken up the great Deep of Truth; I say, the great Deep of Truth is broken up by the Manifestation of Christ: The great Cataracts (as they call them) of Heaven, are opened by this very Wisdom. The great flowings in, and Cataracts of Truth have flown by the Manifestation

tion of Christ: Indeed, I am not able to conceive the greatness of this Truth, or to speak to you. How greatly Rich will Heaven, and Saints and Angels be made, by knowing this great Truth of the Manifestation of Christ! And therefore, it is not Truth Rivetted into their Natural Understandings; But it is properly called Faith; tho indeed, all Truth will be Demonstrated so really in the Future State, that it will make that kind of Faith to cease, that is an Evidence of things not seen; tho it may still properly be called *Faith*; in regard of that Infinite Knowledge Flowing from God, through Influence by and in Jesus Christ.

So I have spoken of the First Head I proposed.

The Second thing I would therefore open to you, is, *Faith* doth properly adhere, and run to some good that is offered; And especially, under a sense of Danger, and a sense of great Ruin and Misery, if there be not extraordinary Rescue; And therefore this is the Second thing I assert, That there had never been that *Faith* and *Trust*; that *Faith* of *Refuge*; that *Faith* of *Reliance*; that *Faith* of *Dependence*, if Jesus Christ had not been made known: For, What is Jesus Christ, but the great Deliverer? As the Apostle speaks in 1 *Thes.* 1. last. *He that Delivers*, ver. 10. It is not, *Delivers us*; But he is the, ὁ σωτὴρ, *The Deliverer*; his Name is the general Deliverer. Who is (*The*) Deliverer; even Jesus Christ, Stiled and Surnamed; made notably known to us, by being (*The*) Deliverer from the Wrath that it to come. He is (*The*) Deliverer from the wrath that is to come.

So I say, There had never been Footing for *Faith*, if it had not been for Christ; because of that great Good. And indeed, as I have often declared to you; so I am positively of that Judgment, that the Elect Angels did fly to Christ, even as we do, in a lost and undone state: So they to be secured from that lost State, the Fallen Angels and Man-kind run into. I make no doubt, they found all Created Beings stood in themselves too slippery, and too ready to fall: And they thought it safest to be under the Wing of the Mediator, to be within the everlasting Arms of the Mediator.

Therefore much more, if God had not given this great Saviour to lost Man; this great Deliverer; this great *Ransom*; this great *Sacrifice*; this great *Righteousness* of Jesus Christ, the *Righteousness* of God; there had been no Room for the *Faith* of *Trust*; for the *Faith* of *Relyance* among Men.

You know, oftentimes in scripture, *Faith* is spoken of, as trust: That when a Creature does not know what to do; nor whither to run; It runs to God, by *Faith*. Now, this is all founded in the absolute necessity, that we all have, to fly to Christ for Redemption, being lost and undone without him.

And therefore you find all scripture agrees to it, that we are under a necessity to come to him, as the *greatest Good* that can be offered to us. Christ is that *greatest Good* that can be offered to us. Even *Eternal Life*, Life from *Everlasting to Everlasting*.

And therefore, observe the vein of Scripture: It is indeed, so much; That I need not almost name such things to you, *John. 13. 14. As Moses lifted up the Serpent in the Wilderness, even so must the Son of Man be lifted up: That whosoever believeth in him should not perish, but have Eternal Life.* It is very plain, what our Lord here intends. We are under the same necessity, that they that were bitten with the Serpents in the *Wilderness*, that died immediately; they swelled, and died, and broke in pieces immediately, if they had not the Remedy in this *Brasen Serpent*. And so we are in the same Condition: Our Thigh would Rott, and our Belly would swell (to allude to that Representation under the Law); I say, the Thigh; That is, the Soul, and the Conscience, and all the Powers of the Soul, they would presently be Gangren'd, (in a spiritual sense) and give up to Ruin and Destruction, were it not for Jesus Christ. And so again, *ver. 16. For God so loved the World, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting Life.*

That very word, should not perish, it is as much as to say, he shall certainly perish, if he does not come to Christ, If he does not believe in him. And *v. 36. He that believeth on the Son, hath everlasting Life; And he that believeth not the Son, shall not see Life, but the wrath of God abideth on him.* As Jeremiah saith, *He that trusteth not in the Lord, he shall be like a barren Wilderness, that shall not see when good cometh.* So, he shall not see Life, but the wrath of God abideth on him. Wherever he goes, the wrath of God abides on him. Though he be Rich, and happy in the world; yet still he does not know what a Companion he hath with him: The wrath of God going along; And what a Roof, and what a skie he is always under; what a Canopy of Heaven he is under? The wrath of God abides on him, Dwells over him.

So, *He that hath the Son hath Life; and he that hath not the Son of God, hath not Life.* And therefore here is Faith in Jesus Christ, Reliance upon him, the Faith of Trust. Jesus Christ is he that hath brought in the Faith of Trust.

I have said it to you before; and I should never be afraid to say it to a Congregation of the Learnedst and Wisest in the World; That the Angels fled to Christ, foreseeing possibility of Ruin, if they stood upon themselves.

But we are upon a plain, and Confessed, and Acknowledged necessity; we had never had such a thing as Faith, if God had not offered, and given, and made known his Son to us, as a Redeemer.

Of Faith by which we are Justified.

Now, I would desire you to Consider ; That *Jesus Christ* never came to any Soul, with his Benefits : And not come himself. He doth not send his Benefits, and not come himself. Which is the thing, I would very fain, in every thing, press upon you. I say, he never sends his benefits, but he always comes himself. *I am the way, the Truth, and the Life. I am the Life, saith Christ. And he is Redemption, saith the Apostle Paul. He is (the) Redemption. There is not a Redemption separate from him ; But he is our Redemption ; and he is our life ; and he is our Ransom ; He is our Sacrifice ; He is our Redeemer ; He is our Mediator ; He is our All. And therefore Faith, It hath to do with the Person of Christ. Indeed, it may be very necessary to hold out ; and is certainly, absolutely necessary, to hold out the Benefits of Christ. But we should take heed of this : For here comes in a great deal of dispute and wrangling, who should have the Benefit of his Righteousness by his Blood. Alas ! This is not the thing.*

First, but we are to come to the very Person of Christ, and to unite with him ; *who loved us, and gave himself for us.*

For, It is not a disputable thing, how we shall have his Benefits ; If we pitch first upon him by Faith, and by his coming into us, and dwelling in us ; and we in him ; As I shall after shew (if the Lord give opportunity) that our Justification is by union. There is no Justification, but by union. It is not by what we do ; or what Conditions or Terms of the Gospel we observe ; Though they shall more effectually follow, than any other way we Discourse of. I don't say, that there is no need of Repentance, of Faith, and holiness of life. But, our Justification is immediately flowing from union, and no other way ; As I hope, by the assistance of God, and his Goodness giving leave, evidently to make out by Scripture.

I shall therefore pitch upon that, *Heb. 6.* to shew you, that Faith flies with all the speed it can for Righteousness ; saith the Apostle, who have fled for Refuge, to lay hold upon the hope set before us, *verse 18.* who have fled. All the speed they can possibly make, is little enough ; too little (as it were) to lay hold upon that Hope that is set before us, *Jesus Christ* ; so saith the Apostle, *I desire to be found in him.* The Expression evidently alludes to that Expression in Scripture, when the *Man slayer* fled from the *Revenger* ; when the Pursuer of Blood, and the Minister of Vengeance was at his Heels, he made all the way he could, to fly to the City of Refuge. So I say, the Soul by Faith, makes all the way it can, with all the speed it can, to flee for Refuge to the Hope set before it, in *Jesus Christ*.

Now, I would argue another thing to you, as I did in the former ; as I told you, All Truth comes in by the Knowledge of Christ, the Great Truth. All the Report of Truth comes in by *Jesus Christ*, the Supreme Truth. So all Trust, and Hope of Good comes in the Great Sacrifice.

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As now, suppose a Man be in want, or in fear of Danger; or in fear of this or that Inconveniency in the present State: Why Faith, this *Saving Faith* in Christ, having taken him in, as the great Redeemer; as the great Sacrifice; it flies to God through him, in every Case.

As now, It was certainly a Fruit of *Saving Faith* in David, when he said to God, *I flee to thee to hide me from danger; when my Heart is overwhelmed; Lead me to the Rock, that is higher than I.* I make no doubt, but this was a Fruit of *Saving Faith*. And so when the Servants of God cry to him for necessary Food and Rayment, if they have taken Christ; it is a Fruit of *Saving Faith* of that kind. When Jehoshaphat cryed out to God, when he was likely to have been slain, as Ahab was; it was *Saving Faith* in Jehoshaphat, that cryed to God; why? because he had taken in the Redeemer.

But, if we cry to God without the Redeemer; it is but howling. But when once we have taken hold of Christ, it is *Saving Faith*. There's one Scripture more, (and then I'll conclude this with Application) to shew, when we come to Christ, upon a Title; when we have first taken Christ as the *supreme Good*, and *Saviour*, and *Deliverer*, 1 Pet. 4. 19. *Wherefore, let them that suffer according to the Will of God, commit their Souls to him, in well doing, as unto a faithful Creator.* He does not say, a faithful Redeemer, but a faithful Creator. Why? because Jesus Christ the Redeemer had been taken in. We can never trust in God, as a faithful Creator, till we have first trusted in Jesus Christ the great Redeemer, the great Sacrifice of Attonement.

I come therefore to make the Application of this, in these three Particulars; in which, I will be very brief.

The first Use is, Oh! I beseech you, let us in every thing consider Faith. When ever you think of Faith, don't look upon it in it self, but only in its Relation to the Redeemer. Indeed, Faith is like the Eye; there is a great deal of admirable curious Workmanship in the Eye, as the Anatomists of the Eye have made very plain. One would stand amazed, to behold the admirable Skill of the Creator, in the Eye! that excellent Machine, as I may call it. And yet notwithstanding all this, Without Light, what were the Eye? even nothing at all. And so Faith hath a great deal of curious Workmanship; It is a great Work of God; *The Work of Faith with Power*, as the Apostle saith. It is the Faith of Gods Power; It is the *like precious Faith*. But if you take away Christ from it, alas! It is nothing at all. All its Excellency is in its Union to Christ. I speak this, that I would not in the least seem to quarrel, or to raise a Controversie with any Holy Servants of Jesus Christ. Yet I say, we are ready to run into such a kind of Notion of Faith, as if there was some Excellency in it self; and because it obeys; as it is very true, it does: And because it purifies the Heart and Life, and lays Arguments and Engagements of Obedience: I don't deny any thing of this; but desire

desire to speak the same thing. But I still affirm, that we may not be mistaken in *Faith*: For, this is not its Excellency; no more than it is the Eyes Excellency, that it is curiously made, whereas it would be nothing; no, not so much a beauty, if it were not for Light. It were all one, as if a Man were blind, or had no Eye. So it is all one, if it were not for *Christ*, whether there were such a thing as *Faith*, or no such thing as *Faith*; It were of no value, or Account, if it were not for him. And therefore, I beseech you, keep all this strictly in your Thoughts, *Faith* is excellent: Why? because *Christ* is excellent, and it hath to do with him. It hath a great many Subordinations of Excellency on this side *Christ*; but its great Excellency is, it touches *Christ*. And then,

In the second Place, I beseech you, let us always mind this, *the Person of our Lord Jesus Christ*.

Don't think of his Benefits divided from his *Person*, for God gives you his Son: he gives you his Son first and Principally; but when he gives you his Son, all his Benefits come with him. There is *Pardon*, *Righteousness*, *Sanctification*, and *Redemption*; every thing comes in by *Jesus Christ*. He gives you *Christ* himself first; It is He that is made this to us. There are so many Scriptures in this Point, that I don't know where to stay, when I come to consider it. As now, *He that hath the Son, hath Life*. And God gives his Son, and all things together with Him. And, we have not *Wisdom*, *Righteousness*, *Sanctification*, and *Redemption*, as it were, apart, that God sends them by themselves, and we have them: And though *Christ* be to be known to be the Author only of them, it is no matter whether we mind him further or not; I say, this is not the Truth of the thing. But ye are of God in *Christ Jesus*, who is made unto its *Wisdom*, and *Righteousness*, &c. And you cannot have them, except you have *Christ* first; you must have him first, and unite first with him. But that which I shall pitch upon, is *Gal. 2. 20*. *I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me; and the Life which I now live in the Flesh, I live by the Faith of the Son of God, who loved me, and gave himself for me*. But indeed, the first and principal thing that we are to look to in *Christ*, is *Redemption*, *Pardon of Sin in his Blood*; *Righteousness*, and *Justification*, as I shall after shew you; and therefore we should always look to his *Person*. And then,

In the third, and last place, I shall desire, if we love *Christ*, let us love these *Truths of Christ*, and these *Manifestations of Christ*.

Because they are gloomy; there's a great gloom upon them, you may plainly perceive, not only among the *Heathens*, *Mahometans*, *Anti-christians*, and *Papists*: But there is a gloom among *Protestants*; they are not so clear, so bright, so lively and excellent among us, as in themselves: For, if these things I have spoken of, be true, It is certain, here's the Oriency of the *Gospel*; here's the Pearl of great Price, *Jesus Christ*. And our Souls should close with, and cling to Him. Now, because
there

there is a Fog and Mist about these things ; how earnestly should we pray for the Kingdom of *Jesus Christ* ? For, then these things will come into their Glory, into their Beauty ; into their Perfection.

And therefore, I say, if we love *Christ*, our Souls should earnestly desire that this Kingdom of *Christ* should appear. For then, (as I have often told you) the *New Song* shall be sung, *as it were a New Song*. It was as it were lost, and shall be recovered again ; and therefore it is, *as it were, a new Song*.

The first thing in the Kingdom of *Christ*, (I beseech you, remember it ; remember, it is spoken to you this day ; and I hope, that many of us may live to see the thing) the first thing that shall be, after the Kingdom of *Christ* shall be known, shall be the *Voice of Harpers, with their Harps*, so loud, as it were the *Voyce of Thunder* ; this, *As it were a New Song of the Redemption of Jesus Christ, &c.*

The End of the First Sermon.

T H E
F A I T H
BY WHICH
We are Justified, &c.

The Second Sermon.

Rom. 5. 1.

*Therefore being justified by Faith, we have Peace
with God through our Lord Jesus Christ.*

THE great point of Discourse that I have singled from these words, is to open to you the Nature of that Eminent and Transcendant Grace of the Gospel ; the Grace of Faith, which our Lord hath an especial respect to in these words, *John 17. 7, 8. They have known, that all things whatsoever thou hast given me, are of thee. For I have given unto them the words which thou gavest me, and they have received them, (that is, they have received them by Faith) and have known surely, that I came out from thee, and they have believed them that thou didst send me. They have known surely ; and they have believed that thou didst send me. They have Believed.* Knowing, and Believing, are here United one with another, because of that sure Knowledg, and that strong demonstration of Faith gives to the Souls of his People. And then,

Secondly, Here's the great Object of this Faith. For, *they have known, that all things whatsoever thou hast given me, are of thee. Whatsoever thou hast given me ; the things are of thee.* And the words which thou gavest me, they have received them : And they have known surely that I came out from thee, and that thou didst send me.

Jesus

Jesus Christ is the Supreme Object of Faith, as he is one with the Father, and hath come into the World, as the Mediator and Redeemer of lost and undone Sinners.

Therefore I have undertaken, in the first Place, to make out this to you; that the proper Object of Faith, is the Mediator; and that Faith came in with the Mediator; and subsisted wholly in him, and upon him. And if you take away the Mediator; Faith becomes a meer Nullity, a meer nothing. There is the same, and far greater Conjunction betwixt Christ and Faith, than there is between the Eye and Light. As you know, the Eye is nothing without Light: so Faith is nothing, without that great Light, the Mediator.

This I began to open to you,

First, In that Jesus Christ is the Supreme Revelation of God. For, Faith (by those that strictly Define it, or Describe it) it is an Assent to Divine Revelation.

Now, the great Revelation of God, it is Jesus Christ. He is the great Truth; the *Alpha* and *Omega* of Truth. And all Truth (as I shew'd you) depends upon him. For there comes in with Jesus Christ, a Notion of Truth, proper and peculiar to himself. All the great Truths of Scripture. Indeed, there are notable Intimations, and great Representations in all the Holy ways of God, in which the Soul of Man was at first Created.

But the great Subject of Truth; it is the Truth that comes in with Christ: As I shew'd you, he saith of himself, *He is (The) Truth*.

And even Natural Truth (as I abundantly shew'd you) it comes under Christ. Natural Truth; that Truth, that there is an everlasting Being: That God is; This comes under Christ: It removes (as it were) from being a Natural Truth; and it comes under Christ. Tho it is true, there are great Arguments to prove it; yet it chooses (as it were) and delights to come under Christ. And so the Truths of Eternity, (as I shall speak more presently) they come under Christ.

In the *Second* place; as Faith, it pitches upon some good, upon some grace that is shew'd to the Children of Men; so Jesus Christ, he is the great object of Faith; because all Good it is in him. The Promises of Grace, they are all in him. And therefore, that is a great Scripture, that I did not mention to you the last day; and therefore, I beseech you, now to take it into great consideration, 2 Cor. 1. 20. *All the promises of God are in him, yea, and in him Amen, to the Glory of God. In him, yea, and in him Amen.* All that God hath spoken of Grace, and of good will to the Children of Men; it is all in Christ: All the promises in him are, yea, and in him they are *Amen*. And he is (The) Deliverer, as I shew'd you, from the Wrath to come. *Christ in you the hope of Glory, Col. 1. 27.* It is wonderful, how all Good is Treasured up in Christ. Faith runs to a Promise; it runs, especially to Grace; and to a Revelation of the In-

finite

finite Riches of Grace : And all is in Jesus Christ. *Christ in you the hope of Glory.*

I come now to go on.

In the *Third* place, As Faith is a mighty active Power of Holiness, and of New Obedience; so its whole Rest and Trust is in Jesus Christ. As the Trust of Faith (*in whom ye trusted, as the Apostle speaks*) *the Trust of Faith, in regard of Eternal Life and Salvation*; so the Activity of Faith flows from the Mediator; And as all the Promises, or Hopes that we can have of God, are in Christ; as I shew'd you, they come under Christ, now, as the Redeemer: As I instanced to you, in that expression: *That you would (saith the Apostle) give up your selves unto him, as a Faithful Creator*: That is, as a Redeemer. So it is in this point; All the Holiness of a Christian, it flows from Faith in Jesus Christ. That is the true Holiness, that comes in by Faith in Jesus Christ; that *Derives* from Christ; and is conveyed to us by Faith.

So that if you enquire, *How shall I come to be Holy?*

I do not deny, that all the Rules of the word of God, are of great help and assistance herein; But yet, still I say, that the Centre, and the Root, and the Fountain, and the Well-spring of All, is Jesus Christ. And therefore we find in that, *1 Cor. 1. 30.* a place often to be remembered and mentioned, when we are speaking of these things. *Of him are ye in Christ Jesus, who of God is made unto us, Wisdom, and Righteousness, and Sanctification, and Redemption.*

He is made *Wisdom and Sanctification.* The first being in a Soul by *Wisdom*; it is from Christ. He is the *Wisdom* by which a Man considers the madness and folly of all the ways of Sin; and engages therefore into the ways of Holiness. Christ is his *Wisdom* to do it. He is the *Wisdom* of Faith, and the *Wisdom* of Repentance: The *Wisdom* by which a Soul seeing its lost state in it self; its unholy and corrupt state in it self; It comes to say, Where shall I have a change of this State and Condition? And it sees Christ to be the only Foundation of it. And therefore, the Power of Holiness, it comes in by Believing; you find therefore how often Christ is pleased to speak of himself, such words, as do certainly imply the Power of Holiness to be from himself. As now, *John 14 6.* He comprehends all those in himself; saith Christ; *I am the way, the Truth, and the Life.* No Man, &c. Take these words, either in the point of Justification, or in the point of Calling; or in the point of Sanctification; or, take them in the highest Glory of Saints: it is very true: *Christ is the way, the Truth, and the Life.* Now *He is the way*, in regard of Sanctification; And he hath the mighty Power of all that Life of Holiness; of all that Life of Grace, derived from himself. So that indeed, when we find our Graces to be either in a declining, or in a low State; or when we find our selves under any Temptation, or, when we find our selves to be to grapple and contest with

with things that Flesh and Blood cannot tell how to contest with; our great Wildom is to run to Christ for Power; for the Power of Grace; for strength of Grace to do it; and to depend upon him, wholly for it.

For, As I shew'd you last day, That a Servant of Christ, a true Believer in Christ, he is Crucified with him: Even as to the point of Justification; he is upon the Cross together with Christ; he comes under the sentence of Guilt, with Christ; and all his own Righteousness is slain. Why so, in the very same manner, all his Lusts, they are brought under by the mighty Efficacy of Truth that is in Jesus Christ: As now, in the Epistle to the Galatians, chap. 6. you shall find where the great Power of Crucifying of our Lusts is. It is certainly by our Being in Christ, I say, it is certainly the Being of the Soul in Christ, that Crucifies all these. Saith the Apostle, Gal. 5. 24. *They that are Christs, (pray observe) have crucified the Flesh, with the Affections and Lusts.* They that are Christs, have done it: A Man does not become Christs, by Crucifying his Lusts and Affections; But, because his is Christs, therefore he has Power from Christ, to crucify his Lusts and Affections. This is a great Truth; they that are Christs, have crucified their Lusts and Affections: Their sinful Lusts and Affections. And in the 6th chap. of the Gallatians, saith the Apostle, as he said before, *That he was crucified with Christ*; so he says in this chapter, Gal. 6. 17. *From henceforth let no Man trouble me; for I bear in my Body the marks of the Lord Jesus.* And ver. 14. *God forbid, that I should Glory in any thing, save in the Cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.*

You see here how plainly the Power of Christ is that, that crucifies Lust, and crucifies the love of the World.

Here is our great misery, our great unhappiness in the Power of corruption over us; That we do not receive Christ. And then, Ephes. 4. 20, 21. When the Apostle had set out the exceeding evil conversation of the Heathen; He saith, *ye have not so learned Christ; If so be that ye have heard him, and have been taught by him, as the truth, is in Jesus: That ye put off concerning the former conversation, which is corrupt, according to the deceitful lusts.*

I do most sincerely acknowledg, that all the Scripture, and the Gospel of Christ, and all the commands and Admonitions, and Exhortations, and Reproofs of it; and all the Terrible Expressions of it; they are all, (I do acknowledg) of great use, of great influence in an Holy Life. But yet it is all through the Spring, in whom they are; and thro' that mighty Power; in whom they are. And therefore we do but go down to the *Philistines Forges*, when we go in the Power of Mortification, and being crucified to the Affections of the Flesh; when we do not look to Christ, as the Principle hereof: He is the Sanctification of Believers.

Of Faith by which we are Justified.

And so in the 1 Cor. 6. 9. *Such were some of you, (saith the Apostle) having spoken of the greatest sinners: But ye are washed, but ye are Sanctified, but ye are Justified, in the name of the Lord Jesus, and by the Spirit of our God.* Abundance of Scripture might be added to this, that shew that the Powers of Sanctification, and Holiness of Life, are all in Christ; who makes perfect in every good Work to do the will of God; and works in us that which is well pleasing in his sight.

So that I say again, We do not become Christs, by doing these things; But we do them, because we are Christs; because a Power, and a Might flows from him, and from his Blood, to do it by.

O that therefore, we may know the true Method and Order of being Holy! It is certainly of first being Christ's: And if we are strangers to Christ, we shall be strangers to Holiness, and of all the ways of Purity, without him.

Let us therefore lye under this Rich Redemption of Jesus Christ, in setting us free from the Plague of our own Hearts, and from the evil of our Lives. And then,

I beseech you, consider further; (for this is most necessary to be understood) that all the Reasons, Rules, Measures, and Arguments of Holiness; Christ hath brought them all under himself. For, that Law of Holiness, that God planted in the Heart of Man, that Law of Holiness that is given out every where in his Word; all that is derived from thence; it is all now come under Jesus Christ, and under his mighty Power.

The Law came by Moses; but Grace, and the Power of Holiness, it comes by Jesus Christ. He hath, as the Apostle saith, implanted the Law, by himself: And the Law is written in the Hearts of his Servants, by and through the Grace of the New Covenant, as you know that great Place, Heb. 8. 10.

How comes the Law to be written in the Hearts of the Servants of God? It is because of the New Covenant, of which, Jesus Christ is the Surety, and the Mediator. This is the Covenant, that I will make with the House of Israel, after those days, saith the Lord, I will put my Laws into their Mind, and write them in their Heart.

All the Holy Laws of God, they are written in the Heart and Mind, through the New Covenant; of which, you know, every where, the Apostle declares Christ to be the Surety, and the Mediator, and the Testator of.

So that, if there be any thing that is well spoken, in the whole World, of Morality, it is properly transplanted under the Influence of Jesus Christ, the Son of Righteousness; and the great Sanctifier of his People.

And so, if we take those Places of Scripture; to be sure, Holiness and Sanctification, in the strict Sense, is not to be excluded. That he might Sanctifie his People with his own Blood. For their Sake, I sanctifie my self, That they might be Sanctified through the Truth.

Now

Now, Faith is that (as I shall shew you) by which we derive from Jesus Christ, All Sanctification in what sense soever.

I come to the fourth thing, in which I would shew the excellency of Faith; and that it is all in and through Christ. And that is, those Heroick Acts, those Extraordinary Acts, that the Servants of God have done in the World, at any Time; they have been done by the Power of Faith; as that Power has been received by Faith, from Jesus Christ. In Heb. 11. We have a great Record of those things that the Servants of God have done, in the several Ages of the World; the great many things they have done; those mighty Acts that they atchiev'd; as you see all along, in that Chapter.

The Apostle begins with Abel; and so he comes down to Noah, and to Abraham, and Isaac, and Jacob; and then to Joseph, and to Moses; and then, to the Servants of God together; as you find, verse 33. Gideon, and Barak, and Sampson, and Jephthah, and David, and Samuel, and the Prophets it comes down to: Who through Faith subdued Kingdoms, wrought Righteousness, obtained Promises, stopped the Mouths of Lions, quenched the violence of Fire, escaped the edge of the Sword; out of weakness, were made strong, waxed valiant in Fight, turned to flight the Armies of the Aliens. Women received their dead raised to life again; and others were tortured, not accepting deliverance, that they might obtain a better Resurrection. And others had Tryals of cruel Mockings, and Scourgings; yea, moreover of Bonds and Imprisonments. They were stoned; they were sawn asunder, were tempted, were slain with the Sword; they wandered about in Sheepskins, and Goat-skins, being destitute, afflicted, tormented. And these all, saith the Apostle, verse 39. having obtained a good Report. Indeed, a good Report, are Words, in our ordinary use of them, too low. For, the Apostle means, they obtained a high Renown; for, they are words of a celebrating Nature; they are of a Holy, great Fame; they obtained a great Fame, that's the meaning of it; they are spoken of with great Honor, in all Ages. And all this was by Faith. And their Faith, it rested upon Jesus Christ. For, as a Captain, (as he spoke to Joshua, who is here referred to) he appeared. Nay (saith he) Captain of the Lords Host, am I now come; and now thus appear unto thee. It is very remarkable, that all the great Acts, that the Servants of God, have at any time done, they have done it by the power of Faith; and that Faith, in Christ, Josh. 5. 13.

And it came to pass, when Joshua was by Jerico, that he lifted up his Eyes, and looked, and behold, there stood a Man over against him, with his Sword drawn in his Hand; and Joshua went unto him, and said unto him, art thou for us; or for our Adversaries? And he said, nay, but as Captain of the Host of the Lord, am I now come. And Joshua fell on his face to the Earth, and did worship, and said unto him, what saith my Lord unto his Servant?

Now, this we know, is not what any Holy Angel would accept. And therefore, it is certain, it was Christ.

He

He fell down, and worshipped. But when the Angel, in the Revelation was offered to be worshipped, you know, he said, *see thou do it not, for I am but a fellow Servant.* But saith Joshua, *What saith my Lord unto his Servant?* And the Captain of the Lords Host said unto Joshua, *loose thy shoe from thy foot, for the place whereon thou standest is holy ground; and Joshua did so.*

I speak this only, as an evident Argument, that this was Christ. And it is evident, that he is the Captain of the Lords Host, in any great thing that his Servants do.

And therefore, when any of the Servants of God, in the old Testament, did extraordinary things, it was by the Power of their Faith; and their Faith, it was a Faith in Christ. And therefore, certainly, if we had the power of Faith, there would be great things that we should do.

We do but very little things; because we have very little Faith. But if an abundance of Faith was given to us, we should be able to do the great things, that the Servants of God have done heretofore.

And, when ever such things, as I cannot, but upon all Occasions, say to you, I hope the time is near, that great Things shall be done; they shall be done by the Power of Faith; and by the Captain of the Lords Host appearing, and coming on our side. And, as a further proof, (if there needed any; but I think, there needs nothing more to be said) The Captain of the Lord's Host, was Christ. The Apostle takes that very Expression; surely, we have Reason to think so: For, Scripture delights in its own Language, and to refer to it, and to speak like it self. *Heb. 2. 10. For it became him, for whom are all things, and by whom are all things, in bringing many Sons unto Glory, to make the Captain of their Salvation perfect through sufferings, the Captain of the Lord's Host.* So that I say, all the great things that have been done by the Servants of God, have been done by the power of Faith. Such things had never been done, if it had not been for the Power of Faith, coming in by Jesus Christ. It is certain, such things had never been done, so as to give glory to God, in the doing of them.

Indeed, I know, you may be ready to say; why, the Enemies of God have done great things; Have we not heard, and read of great Alexander? Of the great *Cæsars* of the World? Of the great Princes of the Turkish Army! They have done great things.

It is true: Because (as God saith) they were his Servants, in the doing of them: And they were as the Axe, and as the Saw in his hand; he gave them great strength. And so now, what is done, and has been done by the French Potentate; certainly, it is, because God hath had a great End and Design in it.

And, I am very sure, it is well known, that God hath set him up, to do all that he has done, for special purposes of his own, and According to all that Frame of Prophecy, that is given. But

But now, here's a great Difference: As here, do but observe it; As God speaks in the Prophet *Isaiah*. There's great difference between *David* and *Nebuchadnezzar*; Between *Joshua*, and such a one as *Nebuchadnezzar*; or such a one as *Alexander*; or such a one as *Julius Caesar*, that History makes so famous. I say, here's the great difference. As God saith, *They are but like the saw in his hand*. *Isa. 10. 15.* Shall the *Ax* boast it self against him that beareth it, therewith? Or shall the *Saw* magnify it self against him that shaketh it?

That is, These are things without Sense: You know, an *Ax* or a *Saw*, whatever it doth; it does without any Sense of what it does. So these have done great things; because they have been in God's hand to do by: But they had no sense at all of the things they did: They had no Faith: Here's the great difference.

Now, I say, if we could receive it; this I look upon to be the great Reconciliation between the Apostle *Paul*, and the Apostle *James*. This 1st to the *Hebrews*, it Expounds what the Apostle means by a Faith of Works: He does not speak of the ordinary Works of Holiness; but he speaks of extraordinary. As *Abraham* Sacrificing his Son; and *Rahab* leaving the Int'rest of his Country, from a fight, that God was pleased to Exalt that People of *Israel*. These were the Heroick Acts of Faith: And these, the Apostle properly speaks of.

And therefore, to Argue the ordinary Duties, Practice, and Conversation, and Holiness to Justification; is not according to the sense and intention of the Apostles meaning; not in *Justifying Abraham*, as I shall speak particularly to that, wherein, and how Faith comes to Justify.

But still I go on further; Lest any one should say, why then, are not the ordinary ways of Holiness, under the Power of Faith, and so Derived by Christ?

Yes, by all means, as I have spoken to you before. He is our *Sanctification*. But I speak of it only now, as under this Head; the Heroick Acts of Faith. For, all the ordinary Acts of Faith come under him.

As now, suppose any one is called out, either as a General, in this very Age; if he be truly a Believer in Christ; tho he does but the things that are Accountable, according to the Law of Arms, (if I may so speak) according to the Law of a General; and the great use and office of a General; yet still, even those ordinary Actions; where they are Believers; are done by the Power of Faith.

You'll say, Why? when others do the same thing.

I Answer, as I did before; They are but Axes and Hammers; As God calls *Nebuchadnezzar* the *Hammer of all the Earth*. And his Empire was the *Hammer* of all the Earth. They do things but as *Hammers*. There's a great deal of difference (I'll assure you) in this thing; tho the outward Action be the same; yet the inward is not the same.

When

When a Man, as a General, leads an Army in the Cause and Interest of God; and when another does it by his own Prowess; The one does it by Faith; the other by an Instrument.

There is a living Spirit in Believers; and therefore God does many times raise them up to greater Actions than Ordinary.

But I only speak, when God calls Men to *Deny to be the Son of Pharaoh's Daughter*, as *Moses*, when he calls *Joshua* to be so great a Warriour in the World; And *David*, and those Worthies to do extraordinary Works; It is by Faith, through the Mediator: it is all upon his Account; and is managed for him; and by his strength, by Faith.

The Fifth thing, in which I would open to you the great excellency of the Nature of Faith; That in the obtaining of Wonderful things; it is a Wonderful thing how God hath enlarged Faith to the obtaining of extraordinary things, in several Ages of the World.

Indeed, you may say, such things are ceased now.

But (as I have endeavoured to shew you) there shall be a Revival of them. But now, when such great things as we read of, at any time, in the Scripture; Extraordinary Appearances of God, in a way of Deliverance of his Saints. When *Elijah prayed and shut the Heavens*: When great Deliverances were obtained by Prayer, in Fights; When there has been great Answers of Prayer, extraordinary Answers of Prayer, in any case; That God hath *Appeared in the Mount*; This hath been from the Power of Faith. And therefore the Apostle (*Heb. 11*) one of the things that he puts into the great Record of Faith; it is this, *That they obtained promises*, vers. 33. *They slept the Mouths of Lyons*. When the Fire could not burn upon those three, *Shadrach, Meshach, and Abednego*. Why, this was by the Power of Faith they *quenched the Violence of the Fire*. And *Women received their Dead, raised to Life again*: This was by the power of Faith.

All these things are extraordinary things, given to the Mediator, to do for his Servants, according to the season that he sees fit. And they are conveyed to. But I would very earnestly desire, to add something concerning the Kingdom of Christ.

What is the Reason that the Scripture is so abundant of such a *World to come*? Whereof, (as the Apostle saith) *we speak; In such a new Heaven; in such a new Earth; In such a Sabbatism that remains for the people of God; In such a glorious Inheritance as shall be*? What is the Reason we are so hard to believe it? It is only the want of Faith.

I'll give you one Scripture concerning this, *Heb. 11. 39, 40*. *These all having obtained a good report through Faith, receiving not the promise; God having provided some better thing for us, that they without us should not be made perfect*. This place of Scripture, if it were but well pursued, followed, and Argued from, would prove to you, That the great Point of Faith, is the Kingdom of Jesus Christ. Undoubtedly, there should have been

been an Eternal Life, an Eternal Happiness for *Adam*; If he had stood in Innocency, There had been a preparation, and a provision. But this very state of things comes in by the Mediator; by his entring into Rest for us, this great *Sabbatism* comes in.

But now the thing that I would urge; (I would help you in this) thro' Faith they obtained a good Report.

A great Fame, (as I told you before) a great Renown. But they received not the Promise.

How can it be said, They received not the Promise, if it be so, that Heaven is the Promise? For, I would ask any Man, that gives Reverence to this word of God; Do you Believe that *Enoch*, *Noah*, *Abraham*, *Isaac*, and *Jacob*, *Moses*, *Samuel*, *David*, &c. Do you think they are now in Heaven? And yet (saith the Apostle expressly) *they went away out of this World, and left a great Fame and Honour, and record of themselves, behind them; but did not receive the Promise.* Did they not receive the Promise immediately, when their Spirits went out of their Bodies to Heaven? Can it be said, They Received not the Promise, if Heaven were the Promise intended? And yet, the Apostle saith, *They received not the Promise; God having provided some better thing for us, that they without us should not be made perfect.* Therefore I say, That Glorious Kingdom of Jesus Christ; That Visible Glory of Saints, both in Body, and Spirit; That they did not receive: The *New Heaven*, and the *New Earth*, they did not receive; which the Apostle *Peter* says, *We look for according to promise; they have it not yet; tho they have been in Heaven for so many Ages.* And therefore Faith is on purpose for this Kingdom of Jesus Christ, among the things that are to come: Among them, I say; and as a Principal of that *World to come, whereof we speak.*

I shall therefore add at this time, by way of Recollection (and so conclude with Application, a recollection of all that I have spoken, of the great excellency of Faith. And I beseech you, in the First place, Let this be a general Position concerning Faith; That Faith is proper to that New Creation (from first to last) that comes in by Jesus Christ.

It is as really a New Heaven (if I may so represent it to you) a New Heaven of Grace, As that New Heaven, the Apostle *Peter*, and *John* speak of; shall be a New Heaven, in comparison of that we have now. The Heaven we have now, declares the Glory of God: It is one of the wonderful Works of God: The *Sun*, *Moon* and *Stars*; How wonderful are they! And yet, for all this; there shall be a New Heaven. God does not like the Heaven that is now, as sufficient to declare his Glory. For, if there had been no fault found with the Heaven and Earth that are now, what place had there been for a New Heaven? As the Apostle Argues in the Case of the Covenant.

I beseech you, consider; it is the Apostles own Argument, in another case, *Heb. 8. 7. For if that first Covenant had been faultless; then should no*

place been sought for the Second. And in that he saith, *A New Covenant; He hath made the first Old. Now that which decayeth, and waxeth old, is ready to vanish away.*

I would but apply it to the *New Heaven, and New Earth.* If there had been no fault found with the present Heaven and Earth; (tho they declare the Glory of God) what place had there been for another Heaven and Earth? For the Second Heaven and Earth? and why are they said to wax Old, but that they are to vanish away? Surely, the Apostles Argument is very Substantial, according to the Discourse here. But the thing that I intend it for, is, just as the New Heaven, and the New Earth, that God will make; just such is the Faith that God hath brought in; That great Grace of Faith; It is as New, as the New Heaven and the New Earth. It is a way of Salvation; a way of Righteousness; a way of Holiness; a way of Eternally making Happy, As new, as the New Heaven, and the New Earth. And therefore it is no wonder that Men boggle at Faith so; and that they make such a stir about it; and are such Enemies to it; That no Discourse that is found in the Gospel, will please them, or serve their turn: It is because God hath Created a New thing. It is not of the First Creation; but a New thing; Grace of a New Erection, of a New Extraction. O Blessed are they that have it! For, it is as much above Nature, as the New Heaven, and the New Earth shall be above the present Heaven, and the present Earth. It is prepared and fitted on purpose, by the Mediator.

To give it you in another Expression: And, I beseech you, rest upon it; And that you may have it ready to Discourse, when any Assail the Doctrine of Faith; that you may have it *fitted within your Lips, as Solomon saith.*

I say again, Just as the Righteousness of the *Second Adam*, exceeds the Righteousness of the *First*; just so does the way of Faith exceed the Integrity and uprightness of *Adam*, in the First Creation, wherein he was Created.

You'll say, How can you make this appear? There is a plain Scripture for it: I appeal to all the World, upon this Scripture, against the greatest Enemies of Faith. *Therefore it is of Faith, that it might be by grace; to the end, that the promise might be sure to all the Seed, Rom. 4. 16.*

As much therefore, as Grace excels the Righteousness of Man in his first Creation; so much does Faith excel all Natural Power.

And, as the certainty of Grace excels that of our Doing; So much does Faith excel the First State in which Man was Created. For, *It is of Faith, that it might be by Grace. And then, that it might be sure; It must be of Grace.* I say therefore, I beseech you, conceive right of the excellency of Faith, by what I have spoken to you, out of this very Scripture, *Rom. 4. 16.* And have it in your Mouths, as that word of Truth,
by

by which you may Answer any that Reproach the Holy Doctrine of Grace; and Faith in the Gospel.

But I would add but briefly, of the Excellencies of Faith, wherein God hath magnified Faith, above any other Grace. And yet, I shall shew you, in the next Discourse (if the Lord will give me leave to do it) that notwithstanding all this excellency of Faith; It cannot in the least be said, to Justify by it self; but only by that hold it has of Christ, and of the Righteousness of Christ. But, I say, at the present;

First of all, here's the excellency of Faith; That Faith hangs only upon God, and Christ, and that which is Divine, and Eternal; it will not venture upon any thing that is Created. And if you come once to true Faith; you hang only upon God and Christ, and the Spirit of God. A great deal of difference, when a man hangs by this, and that Title, that he thinks is well grounded, and is in himself, and in the Creature.

He has nothing then of Faith: For, Faith hangs wholly upon God, and Christ, and the Spirit, and Grace, and what is Divine and Eternal.

In the Second place; Faith, it gives all the Glory to God; It must needs do so, when it hangs all upon him; gives Glory to God, and Christ, and Grace; Gives Glory wholly to him, as *Rom. 4.* You know, *Abraham was strong in Faith, and gave glory to God.* And then,

In the third place, It acknowledges all to God back again. It gives Glory to him in the Action. That, that I mean now is, setting to the Seal, that God is true; depending upon Infinite Grace, Infinite Power. And then, when the thing is done, it returns all back again to God. *To him be Glory that sits upon the Throne, and to the Lamb; who Loved, and Washed in his Blood; To the Holy Spirit, as seven Spirits before the Throne.* It returns all to him. And then,

In the last place, It Receives, even to Eternity, by way of free Communication from God, and from Christ.

And therefore, tho there be some kind of Faith (I acknowledg) that fails (as the Apostle saith) and ceases, in the Happiness and Blessedness of Eternity, and of the Kingdom of Christ; some kind of Faith doth.

But yet that Faith whereby the Spirits of Saints, even to Eternity, receive Glory, and Blessedness, and Life from God, and from Christ; That Faith never fails.

I am very assured, when Saints have been ten Thousand; Thousand of Ages in Happiness and Blessedness; They'll own it still, as Free, and pure gift of Grace, in and through the Mediator. That they are one with the Father, through Christ. And the Love where-with the Father Loveth Christ, is in them, because Christ is in them. This never Ceases to Eternity, a dependence upon God in Christ a Being in him.

I shall make but two brief Applications of what I have spoken, and so conclude. And,

The First Application I would make of it, is, To bring all our Hearts to that we read in the Gospel, when *Peter* said to *Christ*, *Matt. 18. 22. How often shall my Brother not sin against me, and I forgive him? Till seven times? Jesus saith unto him, I say unto thee, until seven times; but until seventy times seven.* And in another Evangelist, when *Christ* had said thus to *Peter*; He cries out in the great Sense of this thing; It seemed so great a kind of Difficulty and Impossibility to him, the forgiving so often; *Saith Peter*, upon *Christ's* saying, there must be a forgiving so often; *Lord, encrease our Faith.*

Now, this is that I desire every one of us, to make use of what I have spoken to you; to cry out unto *Christ*, *Lord, encrease our Faith.* And another, *Matt. 9. 24.* When the Father had brought his Children to *Christ*; and *Christ* told him, All things are possible to him that *Believes*; straightway the Father of the Child cryed out, and said, with Tears, *Lord, I believe, help mine unbelief.*

So I say, O that we could cry out with Tears! If Faith be such a thing (as certainly it is; or this Book of God is not true) I say, certainly, Faith is such a thing, as I have described. O that we could cry out with tears, in every case I have named to you! *O Lord, I Believe; Help thou my unbelief.* That we could cry out with Tears! O! Want of Faith is the great want among us all. We have not so much Faith, as a *Grain of Mustard-Seed*, certainly. O, How therefore are there not great things done among us; because we believe not! No great things done in our Souls; no great things done for us, in a way of Providence. There are no great and mighty Conquests over Lusts and Corruptions; No great and mighty Powers of Holiness, and Heavenliness; because we want Faith.

Indeed, Men go to work without Faith; and they think they can manage the thing. But as I hope to have opportunity to shew you; No one in the World, can make so much as a *grain of Mustard seed*; so not so much Faith as would amount to a *grain of Mustard seed*.

O! therefore, Let us cry out to Heaven for more Faith. We should obtain Promises; we should have great things done, if we had but more Faith. And then,

The Second thing (with which I conclude) to beseech you, to look to that Kingdom and Glory of *Christ*, wherein so much mighty Power, both of Faith and Action shall be given, *Psal. 46. 1. God is our Refuge and Strength, a very present help in trouble, therefore will we not fear, tho the Earth be removed, &c.* We should not be so intimidated; so full of fear, if we had but Faith. Tho the *Waters*, &c. even when *Mountains* were thrown in the midst of the Sea, and the *Waves* Roaring; yet there shall be a still, silent stream, that shall make glad the City of our God.

T H E
F A I T H
BY WHICH
We are Justified, &c.

The Third and Fourth Sermons.

Rom. 5. 1.

*Therefore being justified by Faith, we have Peace
with God through our Lord Jesus Christ.*

I Have, in the former Discourses set out the Nature and Excellency of Faith, as it hath so close an Union with, and derivation from Christ in the whole Nature and Action of it.

Now I shall go on in shewing you how much All is in Christ, and not in Faith it self, by shewing you; That if you consider Faith as in it self, it cannot be that which Justifies; if you consider it, in, and by it self. And then,

In the Second Place, I shall more plainly lay down to you, how, and upon what account, Faith is said to Justifie. And then,

In the third Place, I shall shew you, that if Faith it self, considered in it self, cannot Justify, Then the works of Faith, tho they be never so excellent, they cannot Justify, much less then faith it self. And so conclude this point with the Application. And then, there will remain one point more concerning Faith, And that's the Plerophory and full Assurance. They have known surely that I came out from thee, and they have believed that thou didst send me. But that will be the last point.

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The First thing therefore that I shall endeavour (not in a *Controversial*, but) in a *Practical, Applicatory* way, and in all the *Sweetness* of it, to all our hearts, in the *power*, and *life*, and *virtue* of it.

The First thing that I lay down, is this; that *Faith* considered as a work, It cannot Justify. The account that I give you of it is this; That *Scripture* doth every where, when it speaks *precisely* and clearly to the point; It doth assure us, it is the *Righteousness* of God; And not the Faith that takes the *Righteousness* of God.

I desire to be very far from stirring up any *Controversy*; But to draw out our hearts (I say) into the *Sweetness* of it.

Head I. I begin now therefore to handle this great Point; and that is, Seeing we meet every where in *Scripture*, with these Expressions, *Justified by Faith*; *The Righteousness of Faith*; The great Question that I shall handle first, shall be to shew you, how, and in what sense Faith justifies; and in what sense it cannot be said to justify. For, indeed, this is a point very necessary to be cleared; seeing many are ready to say, That *Faith* is now instead of *Righteousness*; and that it justifies, as the perfect *Righteousness* of the Law should have done; And that this is the Condition upon which Christ is ours; and upon which his *Righteousness* becomes ours: and thus Faith Justifies. And thus Faith comes to be (through such very Discourses of Faith) an Eclipse upon the *Righteousness* of Christ. And so the Works of Faith come to be so also; for, say they, *Every true Faith must have Works*. And the Apostle saith, *A Man is justified by Works, and not by Faith only*.

Now these things, they raise not only great Disputes; concerning which it were indeed, much and earnestly to be desired, that they may be laid among the Servants of God; that they may be calmed and composed; because it is greatly to the dishonour of the *Gospel*, that there should be those noises of Axes and Hammers in the Work of the *Gospel*; and because Men are ready to be scandalized; And it is told in *Gath*, and published in the streets of *Askelon*, as the Expression is. And therefore I say, we should earnestly desire to speak all the same thing, and to be in one Mind, and in one Judgment, according to the Truth of the *Gospel*. And then, besides, they are ready to stagger Souls, and to make them they know not which way to turn; and they must dispute the things with themselves; and so they are kept off from the healing that wound of Conscience, and from the getting that full Assurance of Faith, and of Hope, and of Knowledge. So that while the wound of Conscience, and the bleeding of Conscience should be stanch'd; and while the close Application of the Blood of Christ should work the Cure; the Souls and Spirits of Men are greatly in Dispute and Perplexity, which way, and in what Method; what they should lay first (as it were) to the bleeding Conscience, and to the distressed Spirit.

Now, I have lately given you this Rule; and I would renew it, and refresh it to you; That you labour after, and seek after these things,

from God; and that you would not perplex your selves about the term of Dispute, in which these things are conveyed.

O! Let but our Souls find that we have Christ indeed for ours, and that we apply to his Blood by *Faith*; and that we turn from every *Iniquity* by *Repentance*; and it is no matter for all the Disputes about the Order, and whether a Man should stay for this, or for that: But let him give up his Soul, according to the *Impression* of *Grace*, and the *Spirit* of God upon him.

But yet however, when we discourse of these things plainly and peaceably, and according to the clearest Light and Reason of the Gospel; they are to be attended to: And our Minds thereby, shall have *Ideas* and *Representations* of them that may be suitable to the inward Case of our Souls.

And therefore, at this time, I shall lay down four *Positions*, in which, I shall open to you the nature of *Faith* in Relation to *Justification*: Or,

The true nature of *Justification*, as it is taken in by *Faith*.

The First *Position* that I shall lay down, is this; I say, No *Righteousness*, but a *Divine Righteousness*, an *Everlasting Righteousness*, can be the *Righteousness* of a Lost and undone Sinner: Of an *Immortal Eternal Soul*, lost and undone by sin: No *Righteousness*, but a *Divine Righteousness*; an *Eternal* and *Everlasting Righteousness*.

O! Keep this always in your mind: It must be such a *Righteousness*; Or it will not serve the great *Purpose* of your Souls:

The Second thing that I would lay down, is this; that there is no possibility, that *Faith*, by any *virtue*, or *Excellency* of its own, should be our *Righteousness*.

And therefore, tho there be a great *Renown* of *Faith*, in the Gospel, compared with the *Graces* of the *Spirit* of God, and the working of that *Spirit* in the Hearts and Lives of *Christians*; yet still, it is not with Relation to God, so as to be our *Righteousness*; But onely (as I shall shew you) it takes in the *Righteousness* of *Jesus Christ* and wherein the *Excellency* of it lyes, to that purpose.

In the Third place; the Third *Position* that I would lay down, is this;

That tho it is true, that the *Faith* the Gospel speaks of, is a vigorous, working, active *Faith*; yet, the works of *Faith* are further off from the Justifying of a Sinner, than *Faith* it self is.

So, that take the most excellent works of any of the Believers in *Jesus Christ*; It is not their works: I say it is not their works that are their *Righteousness* to *Justification*; they are further off from *Justification*, than their *Faith* is: And yet this *Faith* cannot be their *Justification*.

The Fourth *Position* that I would lay down, is this; that *Faith* has not a *Power* of it self, to take *Christ*: But *Jesus Christ* gives himself to the Soul: And then the mighty *Power* of *Faith* flows out from him, and Twines about *Christ*, and unites it self unto *Jesus Christ*

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These Four Positions, I do not find, upon the most severe Examination, that they do in the least *Abridge*, or take off any thing from the *Holiness* of the Gospel, and from the duties in which all *Christians* are to be found. And yet, they give us indeed, the truth of the freeness of the Grace of the Gospel; and will Redeem us from all mistakes and *misapprehensions*, or from lessening the *Glory of Christ* and his *Righteousness*.

I Begin at this time with the First of them: And that is, that no *Righteousness*, but an *Everlasting*, a *Divine Righteousness* can possibly serve the case of our Souls.

You find therefore in *Dan. 9. 24.* When *Jesus Christ* came into his great *Action*, as a *Mediator*; He is said to finish *transgression*, and to make an end of *sin*, and to make *Reconciliation* for *Iniquity*, and to bring in *Everlasting Righteousness*: He brings in *Everlasting Righteousness*.

David has an Expression; which I confess, one would be ready (If one does not weigh, and compare it with the whole *Scripture*) to think, it was the *Righteousness* of Holy works onely, he, or rather the *Holy Spirit* intended by him in it. But if we consider it close, and with the whole *Scripture*; there is Reason to look upon it, as having Relation to the great salvation, by the *Righteousness* of *Jesus Christ*. *Psal. 119. 144* The *Righteousness* of thy *Testimonies* is *Everlasting*, &c.

I say, it does seem to refer to those *Righteous* and *Holy Precepts* of God. But, he calls it, the *Righteousness* of thy *Testimonies*; That is, the Great *Testimony* of *Revelation* that God hath given apew, by the word. Not that *Righteousness* that was written upon the heart of man; But the *Righteousness* of the *Testimony* of the *Revelation* of God. And therefore, give me understanding herein, and I shall live. According as he said, there is a *Covenant* made with me ordered in all things, and sure. And, it is an *Everlasting Covenant*. And therefore the *Righteousness* of his *Testimonies* is to be expounded by those very words, *Sam. 2. 23. 5.* Although my house, &c.

And though his house was not so with God: That is, though he could not come up any way, either before *Conversion*, or after *Conversion*, to the *Holiness* that every person is tyed by to the *Law*: Yet there is an *Everlasting Covenant* ordered in all things, and sure, Which is all our salvation and all our hope.

For the opening therefore of this Position, to you more fully; The First thing that I desire may be well *Apprehended* by us, is this;

That there is no *Communication* of *Righteousness*, but the *Righteousness* of God himself: I say, of God himself, through the humane nature of *Christ*; The *Righteousness* of him, who is *Eternal God*, through the *Humane Nature*; No other *Righteousness* is that *Righteousness*, that the Gospel Expresses to us for *Justification*.

And therefore, you know, it is several times in *Scripture*, called the *Righteousness* of God. Indeed the *Scriptures* are not to be numbred Easily. Those in the *New Testament* call it the *Righteousness* of God. I know,
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It may be Interpreted to be called the Righteousness of God; because it is a Righteousness of God's providing, and that he approves. But there is one place of Scripture that will clear this to us, that there is more intended than that, *Phil. 3. 8, 9. Saith the Apostle, yea doubtless I count all but Dross that I may be found in Christ, not having my own Righteousness, but that which is of God, the Righteousness of God by Faith of Jesus Christ.* Observe the Righteousness of the Law is truly the Righteousness of God, so far as it is Commanded, and so far as any one can have it; that is, the Righteousness that God hath Commanded, and that God hath proposed. But that which is by the Faith of Christ, is the Righteousness which is of God, which flows from God, and is received by Faith; the Righteousness which is of God by Faith.

The great Fountain of it is God himself in Jesus. And therefore there is nothing so great in Scripture, as the Apprehending of Christ the Son of God, by Faith. You shall find oftentimes, he is so called, *The Son of God.* And *John 17. 7, 8. They have known that I came out from thee, and that thou didst send me.* Here is this very thing, our Lord intends, to shew himself that Divine Person, that is, *The Son of God, John 9.* Consider that place; that you may know how to direct and place your Faith. You must not rest in the Humanity of Christ, in the Man Christ Jesus; But your Rest must be in the Divinity of Christ; the Godhead of Christ. There's the great Rock (as Christ told *Peter*) that the Church is founded upon. As the *living Father hath sent me, and I live by the Father,* saith Christ; therefore, I beseech you, that we may all go to the very height of this; That is, to look to Jesus Christ, as the Son of God, *John 9. 33.* They cast out the blind Man, that Jesus had healed; They cast him out of the Synagogue: When Christ found him, he said unto him, *Do'st thou believe on the Son of God?* Pray observe, *Do'st thou believe on the Son of God?* He did not say, *Do'st thou believe on me,* that thou seest before thee, in the Figure and appearance of a Man, and to be truly a Man? But *do'st thou believe on the Son of God?*

Indeed, there may be places of Scripture, where Christ speaks of Believing in himself, without this high Stile: But when there is one great place of Scripture, or several great places (I may rather say) that lead higher; It is certainly our Duty to go up to the highest, and to carry all thither. Now (saith Christ) *do'st thou believe on the Son of God?* He Answered, and said, *Who is he, Lord, that I might believe in him?* And *Jesus said unto him, thou hast both seen him, and it is he that talketh with thee.* And he said, *Lord, I believe, and he worshipped him.* Here is the excellent Order of Faith, we must go up to the height; *To the Son of God*

And then consider the Communication; through the Human Nature; *I am he,* saith he, *Thou hast seen him; and it is he that talketh with thee.*

I'll give you one very Evident place of Scripture more to this purpose; that your Faith and your Hope might be in the Son of God. O!

could we but apprehend the Righteousness of the Son of God to be our Righteousness; what a Rock of Support and Defence would it be to our Souls? How would it satisfy our Scruples, and all our Fears? Indeed, it is a high act of Faith, to lay hold thus upon the Son of God, *Gal. 2. 20. I am crucified with Christ, &c.*

Jesus Christ was Crucified through weakness, as the Apostle saith in another place. *He was Crucified through weakness*: That is, as a man: *But he lives by the Power of God*: That is, by the Divinity. Now (saith the Apostle) *I am Crucified with Christ*: I receive by Communication from Jesus Christ, as Man, a Crucifixion of my own Righteousness; *So the Life which I live in the Flesh, I live by the Faith of the Son of God, &c.* who hath conveyed his Salvation, through his Human Nature. The great height of Faith, is to reach Jesus Christ the Son of God. So in *1 John 1. 1.* You may see how the Divine Excellency of Christ streams through his Human Nature, unto eternal Life. *That which was from the beginning.* He does not say, *He that was from the beginning*; *But that which was from the beginning*, to direct our Hearts more Emphatically to the Eternal Word, which we have heard, &c. Speaking of Jesus Christ, especially and principally of his Divine Nature: And yet Communicated through Human Nature. So that we have *seen with our Eyes, and looked upon*; and *our hands have handled the word of Life.*

This therefore is the first thing, that we may understand the Nature of Justification; It is the Righteousness of the Son of God, conveyed through the Human Nature.

In the Second place, which I have mentioned in general Phrases, already; and I would now imprint upon all our Hearts, through the Grace of God. That is, it is not the Righteousness of Christ divided from himself; but the person of Christ, and his Righteousness flowing out, that alone Justifieth. I say, it is not a Righteousness of Christ divided from Christ; but the Righteousness of Christ in himself, as that person from whom it always flows. So, that our Faith, it must be upon the Person of Jesus Christ. For, indeed, this is a great mistake in our understanding, and in the working of our Hearts to Christ, tho' I would not entangle any Person, in the nicities of Discourse; But, by touching, and apprehending, and applying the Benefits of Christ, the Believer does really take Christ himself.

Yet, that we may clearer understand this thing; I say, it is not a Righteousness cut off from Christ, and imputed to us: As if Christ should say, *Here I lay you down so much Righteousness*; a Righteousness, that I am sure, will Answer, in every regard, for you: And take that Righteousness.

As if a Man should lay down a great Treasure of Gold, to a poor man, or to a man in necessity; a Man in Distress; and should say, *I lay you down this Gold*; this shall Answer every thing, that presses upon you; and

and so he goes away, and leaves the Gold; and the person Apprehends; and applies the Gold to his use: But he has but a far off-consideration of the person.

Now, *I* say, this is not fully our Case. Tho *I* would not be Perplexing to any Soul; and especially, a Distressed and Tender Conscience; as if he must find out these Nicities of Notion in his own Understanding, or he cannot be Christs: But (*I* say) as the person that should receive this Gold; he may be united in his Affection, and Love, and in his Trust, and Dependence, to such a person, tho his notions of him are but dark; but here the true Righteousness is always going out from Christ, as the Light is from the Sun. And, as the Son of Righteousness, he gives out this Righteousness, so from himself, that it never parts from himself.

It is not a thing by it self; that Christ is one thing, and his Righteousness is another: But, by taking the Person of Christ, and by our being United to him; we come thereby, to have the stream of his Righteousness, and the Beams of it continually Flowing out, and shining upon us. And therefore this is the thing that we are to look to; O! that our Hearts might be made Wise in it; and might be enabled to it, to take the Son of God himself. As, indeed, it has been the Doctrine of the Antient Servants of Christ, who were called, in their time, the *Puritan Preachers*: This Doctrine hath been delivered long ago, very excellently, by Dr. *Preston*, particularly, a Man of great Name, in the service of the Gospel; this is the thing we must look to; To have the person of Christ for ours; we must be United to him, as the great Redeemer; And so his Righteousness flows out. That it is a Comparison we all understand he makes great use of. As a poor Woman, suppose, cloathed mean; and a distressed person: And a great person is pleased to take her, and Espouse her to him. It is not all the Riches, and Estate that such a person hath, that should please such an espoused Person; But it must be the very person that is pleased to espouse her; that must be the Endearment of her Soul to Unite to him.

And so Jesus Christ must be the endeared one of our Souls. *My beloved is mine, and I am his.*

And so, in that of *Malachi*, that *I* was naming to you; it does very admirably make out the thing, Chap. 4. 2. *But unto you that fear my Name, the Son of Righteousness shall rise with healing in his Wings.* You know, the Sun, it does not part with its Beams, and with its Rays, tho it gives us their Light; but it keeps them entirely within it self: So that you cannot clip off a Beam, by all the Art in the World, from the Sun, and say, *Here I have clipped off a Beam from the Sun, and I'll keep it; it shall serve me for light, by Night and Day; You know, this is impossible; he must have the very presence of the Sun, or he cannot have the Beams and the Rays of the Sun.*

Of Faith by which we are Justified.

So we cannot have the Righteousness of Christ, but by having the very person of our Lord Jesus Christ for ours. And, saith he, *the healing is in his wings*; it is always in his Wings. Indeed, the vertue and efficacy of it passes from the Wing, unto the Souls of the People. But, if you could part betwixt the Sun and the healing, or the Wings and the Healings; the healing Power would presently be gone, and lost. Therefore I say, it is our great business to keep close to Christ; As I shall urge further still, in the prosecution of this Point. But you see how the Scripture runs every where upon this. *Who loved me, and gave himself for me.* And, *found in Christ.* And 1 Cor. 1. 30. *Who of God is made Wisdom, &c.*

You have not Wisdom by it self; and Righteousness by it self; and Sanctification and Glory by it self; But you have them all, by having Christ: *Of him are ye in Christ Jesus.* There is nothing so clear as this thing, that I am now upon, in Scripture: I say, nothing so clear; and so in 1 John 5. *He that hath the Son, hath Life, &c.* Here is the Case: it is not Righteousness by it self: *But he that hath the Son hath Life.*

Now, I would but desire, as I hope here are many at this time, that can understand in good measure: I know, the thing is beyond all our Understanding, as to the perfection of it: But in good measure, I hope we may understand. And I would desire you but to consider, that if this point were but truly taken in; how presently it would make an end of all that Controversy concerning Justification. For, if we are but fully possess, that this Righteousness flows only from Christ; Christ in his Person, what room for Dispute, what our Righteousness to Justification is.

I'll give you but one Scripture, and so pass off from this Head, Eph. 5. 25. Wherein the Spirit of God makes use of this Similitude I named to you, out of Dr. Preston: That is, of an Union; a Marriage Union. *Husbands love your Wives: From 25th ver. to the 32. For we are members of his Body; of his Flesh, and of his Bones.* If it were not so, his Righteousness could be no more our Righteousness, than (as the Papists speak) the whiteness and Beauty of another person, could be our Beauty, or Whiteness, or our pure Complexion. And so it would be, if we were not Members of his Body, of his Flesh, and of his Bones. *And for this cause, shall a man leave his father and mother, and shall be joyned to his wife. This is a Great mystery, saith the Apostle: But yet I speak concerning Christ, and his Church.* That is, there is a true Marriage Union: All other Marriage Union is but a Foil, to set off the Greatness of that Marriage Union betwixt Jesus Christ, and his Church. That is, All the Souls of Believers, in Union and Communion, and Communication. And therefore,

In the Third Place; To bring this thing to a Head. The truth is, *Righteousness to Justification is in Christ only*: And that's the sum of all that can be said. For, if we be united to Christ; It is no Improper thing, that we should have his Righteousness for ours.

You

You know, that marriage, it conveys a Right to the wife, of all that the husband hath : So *Christ* hath a supremacy of Righteousness, of *Sanctification* and *Redemption*; but still, he gives a *Union*. And the *Righteousness* of *Christ* may well be our *Righteousness*; If we are members of his *Body*, of his flesh, and of his bones. As you know, the Head, and all parts, they share one with another; in either the Honour, the Glory; the Acquittal, or in the *Condemnation* of any one particular. Therefore the *Fourth Particular* is this;

That indeed, if any one could frame a *Notion* of the *Righteousness* of *Christ* to be his *Righteousness*; Or, of the Blood and Death of *Christ* to be his, for Justification, and Pardon, and clearing from sin; If that *Righteousness* separated from *Christ*; It would be no other to us, and in us, but as a *Creature-Righteousness*, and as a *self-Righteousness*: And for us to trust in it, and to stay our selves upon it; would be a trusting to our own *Righteousness*.

Therefore, as it is in him, a *Spring*, and a *Fountain*; There is the *Life*; and there is the *Glory* of it.

I'll give you but one *Scripture*, *Rom. 5. 17. Mark*, Here's a *Receiving abundance of Grace*, and of the gift of *Righteousness*. Nothing can be more express than this; A man takes in by Faith abundance of *Grace*, and of the gift of *Righteousness*.

But now, the Question is, does he live by this receiving abundance of *Grace*, and of the Gift of *Righteousness*?

No: For, the Apostle goes on; He shall reign in *Life* by one *Jesus Christ*. He shall not reign by abundance of *Grace*, and of the gift of *Righteousness*, which he receives simply, and separately, and distinct from *Jesus Christ*; But he shall reign in life by one *Jesus Christ*.

Surely, this *Scripture* does cut off all disputes, and all Controversies; and shews, that Justification is onely by union to *Christ*, and by nothing else, whatsoever is the abundance of *Grace*, and of the Gift of *Righteousness*; And healed by the Wings of *Christ*, and flowing out, and *Righteousness* streaming out continually, from the Sun of it; that is *Christ*.

Oh then that we were but clear in this great truth of the *Righteousness* of God, *Jehovah* being our *Righteousness*. For, if such a poor weak thing, as Faith, because it is conformable (as is supposed) to the *Evangelical Law*, were our *Righteousness*, we should have Reason to fear, and much more, because indeed, no one comes up so much as to the *Evangelical Law*, as they would phrase it: Our Faith is so weak and low, that if we were to be Justified by it, we should be utterly undone, even by that which we call the *Gospel-Law*, but when it does, but onely attend the Communication and giving of the *Righteousness* of the *Eternal Jehovah* to us; when it does onely that; O we that are in this *Righteousness*, and are made the *Righteousness* of *Jehovah*; It is impossible we should

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be condemned : We must needs condemn every tongue, that rises in Judgment against us, because we have the Righteousness of *Jehovah*. I confess the thing is so great ; that many even would be ready to look upon it, as strange, and next to *Blasphemy*. But it is the very words of *Scripture*, and even the thing it self it always presses ; Not that we are Righteous, as God is Righteous, (As some would Infer from such Expressions) or Righteous as Christ is Righteous : That is, according to the Divine Original Righteousness of *Jesus Christ* ; or according to any perfections that are proper to him : But that we are utterly uncondemnable, and set out of the reach of *Condemnation* hereby ; and arrayed, as in our degree, with this rich *Robe* ; Because it is the Righteousness of God we are found in ; and that we are made by *Union to Christ*, the Righteousness of God. And yet all the distinction that ought to be preserved to the greatness of the Righteousness of God, and Christ, is still preserved.

And that's the first thing, in which I would open this point.

The second thing is to shew you, that Faith in it self, it cannot be looked upon as our Righteousness ; Because there is a great deal of difference, in all our *Reason and Apprehension*, between the taking of a Gift, and the Gift. Because I take a great Gift ; shall therefore my taking be counted of Equal value with the Gift ? You know this is contrary to all our *Reason*, to all our *Apprehension* in the case. A man may have a *Pearl of Incomparable* value given to him, suppose in a state of necessity and want : Shall his taking of the Gift, or of the *Pearl* be look'd upon, as of equal value, with the *Pearl* it self ? Why now, if we were Justified by Faith, as it is a work, or an act of ours, or any thing, let it be called by what name it will ; as it is in us ; would it therefore Justify us, as it is in us ? Because of its taking of an *incomparable, invaluable gift* ; must it be equal with the gift it self ?

Therefore, though *Scripture* speaks so much of *Faith* as it does ; and of being Justified by Faith ; yet, let Faith lye low before Christ. For, It is not our taking, If it were the most perfect act, it could be supposed ; But it is not so : But we have Reason to cry out, *Lord, I believe ; help thou mine unbelief.*

But if it were so ; It were nothing at all in the case. As you know, the most perfect, and grateful, and delightful Receiving of a gift, can no way answer or stand in account with the gift it self.

Now therefore, this I desire should be Imprinted upon our spirits ; both to take down all imagination of our selves ; and also to give Consolation, in many of the Anguishes, and Agonies of *Conscience*, that come upon Believers through the weakness of their Faith, *Rom. 5. 17. They which receive (saith the Apostle) abundance of Grace.* Now, can any of us suppose, that the Receiving abundance of Grace should be any way equal to the abundance of Grace it self ?

And

And so, in the first Chapter of *John*; saith the Evangelist there; *He came unto his own; and his own received him not. But to as many as received him, ver. 12.* Now I would desire to ask you, whether you think, that the receiving of him, (that is, of Christ) whether it be any way matchable, or can countervail the Excellency of Christ himself? Or whether it can come near, in any of the virtues, or the Powers of Jesus Christ, to Adoption, or Justification? therefore it is most evidently cleared, that it is not the worth of Faith, or the Excellency of Faith, or the Activity, or Applicatoriness of Faith: But it is wholly in that Great, and Excellent, and Infinite Person, whom we receive by Faith; there's the whole of the thing.

And therefore, If you ask, where is our Riches, where's our Righteousness, where's our Strength?

It is evident, it is not in our receiving; But in him whom we receive. It is not in our receiving; but in the abundance of Grace, and of the Gift of Righteousness, that we receive, together with the receiving of Christ himself; and no otherwise. Not by receiving of it, and going away with it from Christ, and saying, we have it now: But by keeping close to him, as our *Sun*, and as our *Fountain*; the *Sun* of Righteousness, and *Fountain* of Righteousness; keeping close to him: And so that Righteousness of his, overflows, and runs out, upon us; and then, as I said, our Consolation depends upon it. For, O! How do we find our hand to shake?

A Paralytick hand, a Palsy hand it is that the best of us have. And if we depend upon that, the hold that we take; certainly, this Rich Righteousness; this *Incomparable Rich Pearl* will fall out of our hand. Do but consider how our hand shakes in all our layings hold on Christ. But indeed it is the Jewel it self that will be ours; that is pleased to be ours. That is, Jesus Christ is pleased to be ours, and though our hand shakes in the taking of him; yet it cannot shake, or Palsy (as I may so express) the love of Christ, in giving himself: He is constant and Invariable in that. Where he loves a Soul, he loves him to the End. As it is said peculiarly of Christ, in that of *John*; when he was about to dye; being about to depart out of the world, *having loved his own, which were in the world, he loved them to the end. Chap. 13. 1.*

Now if you consider how they behave themselves, Pray do but Remember; I say, how these *Own* behaved themselves, at that time, when he was going out of the world: They left him; they fled from him; they forsook him: And Peter that pretended highest, denied him most shamefully.

Now, I say, if it had depended upon their Faith; they had certainly lost Christ. But having loved his own which were in the world, he loved them unto the end: So, though our Faith is never so weak, never so imperfect; yet he that hath said, I have given my self for them, and
loved.

loved them ; He holds them fast to his own Gift, and within his own Gift : though they would ten thousand times, (as I may so express it) let him go, if it depended upon their Faith.

Now in all these things, I humbly desire to call God to witness, that I do not speak for expression-sake, or to set out a thing with all the advantage I can ; But really, as *Scripture* gives evidence, and as I hope, I am perswaded of the truth of the thing in my own heart, by the assistance of the *Divine* spirit. Neither to manage a Controversy, or any thing of that ; But that it is the necessity of our Case, that it should be thus ; Or else we are lost and undone, though never so much were attributed to Faith ; Because our Faith is such a Cripple, such a Lame hand, and foot in taking Christ, and coming to him ; that we should certainly lose him, if he did not resolve to make good his own Gift of himself to us. And then,

In the Third Place ; I argue, that it cannot be in Faith it self ; Because then Christ should dye to bring in something more imperfect, than the first Righteousness that was given to man. Christ should dye to bring in something more imperfect ; and yet still it should be our own, and we should glory in it, even as our first Righteousness. For now, when God made man ; he made him perfect (as the *Scripture* expresses) he made him in his own image, in his own Righteousness, knowledge, and in true holiness. And there was a Perfection ; there was no blemish, as to the Creation of God, and so far as it could be in a Creature. Why now, God, in his infinite wisdom, in the *Abyss* and unfathomable depth of his own wisdom and understanding ; He leaves man to fall ; And all men, as the *Apostle* argues, *Rom. 3.* They have sinned, and fallen short of the Glory of God. And what is it that follows from this ?

It therefore follows (saith the *Apostle*) that there can be no *Glorying before God*, ver. 27. *Where is boasting then ? It is Excluded : By what Law ? Of works ? No ; But by the Law of Faith, Boasting is Excluded.* Now I say, if works that were perfect, were excluded, because they would be looked upon as our own merit ; and Faith is brought in ; and if that should be brought in, as our own ; and that should Justify us, as our own Faith ; Why then it would be a more imperfect thing than the first Righteousness.

For, take Faith as it is in us ; it is more imperfect than the first knowledge, Righteousness, and true Holiness, in which God created man ; and yet it should be our own ; and boasting should arise from this, that we have believed. Nay, if it were our believing ; then it were a more imperfect thing, I say, that is brought in ; and boasting would not be excluded by this Law of Faith. And therefore it is very evident, that Faith is not the thing that Justifyeth ; but onely that which Faith receiveth ; that is, the Righteousness of God in Jesus Christ, is the onely thing

hing that Justifieth. And this I desire should be imprinted upon our thoughts, upon our hearts, to this great end and purpose, that we may always lye low before God; and that we may say, we will boast in him all the day long, Living and Dying; and were we but able to be cut off from every thing in our selves, and to lay fast hold upon God and Christ; and to have our whole in him; our whole in God, our whole in Christ; This is the true life of Faith, the true Excellency of Faith, to have nothing at all in all in ourselves; as I shall speak further to you.

Therefore I go on to the Fourth Particular; And that is to affirm this, *That it cannot be by Faith, as any thing of it self; because the Righteousness of the Law, that was given man in his Creation, was as free a Gift as Faith it self is now.*

If any one should say, But herein is a difference; The Work of Righteousness in the first Creation, and the Habits of it, they were our own; But Faith is a free gift.

I say, There is no difference in this; for Faith is no more a free gift, than the Righteousness that Adam had at first was a free gift.

I confess indeed, there was a becomingness, that the Creator should make his Work perfect: But it was Grace, free Grace, that gave to Man at first his Being, and that gave to Man all the Accomplishments of his Being. And therefore there is not so great difference in that.

But herein is the great difference, That now all that we have is in God, and by him, and from him alone; and it is never separated from him. I look upon this to be the great difference between Adam in his first Estate, and in the Creation of Angels; and a sinner now in Christ, reconciled to God; that we have all in Christ, and never out of him; whereas before, we had all in our selves.

If any man should say, I'll take the Righteousness of Christ, and say, Here I'll take my Portion; it is given in; and it is out of God, and out of Christ; it is in me: This would presently be a broken Cistern, or it would dry up of it self; it would fail, or let out that precious thing committed to it. It would certainly do so; and therefore here's our great security, that we are never out of God and Christ, as is evident (throughout Eternity) by the 17th of John: That they all may be one, *As thou, Father, art in me, that they also may be one in us. And the glory which thou hast given me, I have given them, &c.* And so Christ is even in them; and his Righteousness, and his Glory, and his Perfection, are always in himself, and in a Communication unto them, and they in Union with him, and in that Communication.

If this be not truly the sense, and the Spirit of the Gospel, I must freely acknowledge, I am not in any capacity to speak of these things: For there is nothing more evident to me than this, *That our whole Salvation, according to the Gospel, does no more stir out of God and Christ, than (to speak of a thing that we know) we see now the Beams of the Sun, and the Light of the Sun*

Of Faith by which we are Justified.

shut out of the Sun; but all is in the Sun. For, if any one should go to say, this Room or Place is full of Light, or full of the Beams of the Sun; we'll presently shut up all the Avenues between us and the Sun; and we'll have the Light as our own; you know how presently the place would be dark, and there would be no remainder of Light at all in it, because the Sun is shut out.

So now, and to Eternity; if you could shut out God and Christ, the Eternal fountain of Righteousness from any Soul; that Soul would be immediately dark as to the state of Grace; and so grow darker and darker, to the darkness of Hell. And now, in the fifth Place,

If the Righteousness of Faith were a Righteousness onely because it is freely given; why then, Love and Repentance, and Obedience, they are all freely given, even as Faith: And yet for all this, Scripture never speaks of them as Justifying.

And therefore I come to the last thing, to shew you wherein Faith Justifies; It is onely in this; that by the most simple and abstracted, and the most naked Apprehension of the thing that can be; It has nothing, but what it is made to receive, in this great point of Justification. I say, it is made to receive, and to do nothing but to receive: It is made to depend, and to do nothing but to depend; To trust, and to do nothing but trust.

I do acknowledge, there's a great vertue of Faith outward; but this is that Immanent act of Faith (As I may so speak) as Divines call those Immanent acts of God, in the Father, the Son, and the Spirit, that do not go out of Himself. So I say, that Immanent act of Faith that is betwixt Christ and the Soul: It is to trust, and onely to trust; to depend, and onely to depend; and to receive, and onely to receive. And, as for Faith; It hath nothing, It is nothing, but onely this Receipt. So it is the most perfect dependence that Faith hath upon Christ. I will trust, and not be afraid.

In that Isa. 12. 2. And in that day thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortest me. Behold, God is my Salvation; I will trust, and not be afraid.

Here therefore is the great Excellency of Faith; the meet Excellency of Faith; not in it self; but onely that it wholly depends; It is made, and fixed by God, on purpose wholly to depend.

I would come now to the second thing that I proposed; which I shall very briefly represent to you.

For, if Faith it self can do nothing; It is certain then, that the works of Faith can do nothing.

And therefore that great objection that is made against this, out of the 2d of James: that Faith which hath not works is Dead, and can't Justify.

It is nothing at all to this Great Point: But onely this it is indeed; to shew us, that if any man has Faith in Christ; this Faith shall appear not

to be an Idle, and a *Dead Faith*; But it shall every way be active, from the *Power* it receiveth from *Christ*, to walk in all ways of *obedience*: to Render up the *Soul* entirely, in the Love of God (according to the present state, I mean) with *sincerity* and *uprightness*. But it is not to this great point. For, it is very plain, when two things are spoken of in *Scripture*; If there be a higher, and a Lower; the Lower must be always subordinated to the higher; that, I look upon to be a stable and *unchangeable Rule*. Now we are said to be *Justified* by a *Faith* that is not without works, and yet without works we are *Justified*; and in other places we are said to be *Justified* in God. *In the Lord shall all the seed of Israel be Justified, and shall Glory.* And *Jehovah is our Righteousness*; And the *Righteousness of God*. Now I say, that which is infinitely above *Faith*; As we will all grant; God, and the *Righteousness of God*, *Christ*, and the *Righteousness of Christ* are far above *Faith*. Why then, though sometimes we are said to be *Justified* by *Faith*; and the *Faith* by which we are *Justified*, is said to have works. Yet certainly the, *Righteousness of God*, and of *Christ*, must infinitely take place of these; because they are so far above, in the *Transcendency* and *Infiniteness* of their own nature. So that it can never be, that the *Righteousness of God*, and of *Christ* can be brought down. Therefore we are said sometimes to be *Justified* by *Faith*; But it is very plain, that *Faith*, in its *Justifying Power*, it must be brought up to God and *Christ*. And there is all that is to be said of it; that it takes hold of God, and *Christ*. That's the whole of it; it takes hold of God, and *Christ*.

Therefore indeed, I cannot but think of that expression; though I don't say, it will hold in this. *Solomon* says the *Spider* is *very wise*, because it takes hold with its hands; and is in *Kings Palaces*. The *Spider* seems a base Creature: yet notwithstanding the baseness and poisonousness of its nature; yet in this, it prefers and advances it self; because it takes hold with its hands and is in *Kings Palaces*.

So I say, in regard of us, who are poisoned with sin and Corruption; yet *Faith* takes hold with its hand; and it is in the *Righteousness of God*, and in the *Righteousness of Jesus Christ*. Now still, if you look upon us in our selves; or look upon *Faith* in it self; Alas! What can it do? onely it can take hold of the *Righteousness of God*, and the *Righteousness of Jesus Christ*. And therefore I do acknowledge, that *Faith* is of great power and vertue. The 11 Chapter to the *Hebrews* makes evident, as well as the 2d of *James*.

Therefore I wonder, that men look so disproportionably: The great things there ascribed to *Faith* all along, in the 11th of *Heb.* make out the very same thing; So that the *Apostle James* did not contradict the *Apostle Paul*, nor the *Apostle Paul* the *Apostle James*, both of them speaking by the spirit of God; and therefore I say, *Faith* indeed is of great Holiness, and of great operation, but it takes hold of *Christ* onely by way of

Receipt and dependence; and so we are alone Justified by it. I would fain clear one particular more; that you may be very absolute in this great point, wherein the Excellency of Faith lyes. And that is,

You may say still; why, Faith is a great thing indeed: And so far as it is ours, we may look upon it as a great thing; if it can take hold of God, and of Christ, and of the Righteousness of God, and of Jesus Christ: What is like it in the whole world; if it can do this?

Therefore, though I acknowledge all that Scripture hath spoken by way of Commendation of Faith; yet I must humble Faith (as I may so express it) before you, as to this very particular. For, Faith could no more take God, or Christ; or the Righteousness of God, or of Christ; than any of us can span the whole Heaven, or take the whole Heaven into our hands. It is nothing but onely this wherein Faith excels, that God, and Christ give themselves, with infinite Riches of Grace. And Christ gives himself; he gives himself to Faith.

This is that, that I positively affirm; that Faith has no more Power to take hold of God, and Christ; than (as I said before) any one of us can take that great Globe of the Sun into our hands.

But God gives himself, and Jesus Christ gives himself, by a free and absolute will. And when he gives himself, he draws out by himself such a turn of the Soul, back unto himself; that it causes the Soul by Faith to twist about him. He draws out himself so to it, that by Faith it Returns with such a twist of the heart to himself, that it never uncloses any more; that is the great and mighty Power of God and Christ, and of the Righteousness of Christ. Christ becoming wisdom and Righteousness to the Soul, draws out this Twisting of the Soul about him; which the Scripture calls Faith; This laying hold upon him; this (as the Scripture calls it) is Leaning upon him; and Rolling of our selves upon him. Let no man despise these Expressions, seeing the Spirit of God has sanctified them; It is Just as the Sun; it calls out the Eye, and the motions of the Eye, to Twist about it, and to unite with it, by seeing. In the very same manner; when Christ gives himself; then he calls out this Faith, which is a Twist, and a hand of the Soul upon Christ, and about him. Now, if Christ did not give himself, and if God did not give himself; it were utterly impossible that Faith should lay hold.

Nay, though there is this Proposition of the Gospel every where held out; whoever believes in him, shall not perish, but have Eternal life. Alas! Men do no more stir to this Proposition, than a stone flies up to the Sun, because the Sun shines upon it with its Beams. So I say, you may see plainly, that Men don't stir to Christ, but when God draws near, and gives Christ; and Christ draws near, and gives himself; then it is, that the Soul is drawn out to Christ again, and feels the coming of Christ, and the approach of Christ to it; and then turns it self towards him; and then it catches about him; and then it begins to say, My Lord, and my God,

as *Thomas* did, when he put his finger into the wounds that had been made in *Christ* upon the *Cross*. This, I say, we should seriously consider; and to know this, if any of our Souls have been drawn to *Christ*; O know! That they had for ever layn still, and sunk as a stone, if *Christ* had not come, and given himself to the Soul. I might give you many expressions to Explain this. To us a Child is given, (as *Isaiah* speaks, Chap. 9, 6.) to whoever it is; as he was given to the world of Elect in General, so he is given in particular to every soul. Who loved me, and gave himself for me. And so, as *John* speaks concerning love: We love him, because he first loved us. So we apprehend him, because he first apprehended us; As I have shewn you out of *Phil.* 3. 12. If that I may apprehend that for which also I am apprehended of *Christ Jesus*. A man would never apprehend *Christ*, if he were not first apprehended by him. So saith the Church in the *Song of Solomon*; My Beloved is mine, and I am his. First, he is mine; and then I am his. We should never come to be *Christ's*; if *Christ* did not please to come, and to be our Husband.

This certainly is the true freeness of the Grace of God. And, if you should say, what necessity is there, that *Christ* should thus draw out Faith? What need of Faith at all?

I'll give you but a threefold Account, why there must be this Faith, notwithstanding it does no more; and though it is no more in the great point of Righteousness and Justification; yet still it is most necessary it should be, upon a fourfold account.

The First Account is; 1st. Faith is necessary, as it is that Joyning, uniting act of the Soul, by way of Return to *Christ* giving himself to it, receiving him, and possessing it self of *Christ*, and of his Righteousness; For as in our Law, though the foundation of the Title lye elsewhere, yet the Consummating of the Right is by *Livery and Seisin*; as they speak; and though the *Espousal* of a mean person to a Prince, is by his free Love, yet the Consummation of the marriage is by her consent, and acceptance Consummate; so though *Christ* and his Righteousness are free gift, yet Faith is necessary for our acceptance and till that be, *Christ* is not ours in Full sense of the Gospel. It is true, Faith is chosen, and singled out, as that, which as it turns to *Christ* and his Righteousness, most Diaphanously and most clearly, as through a thinnest Transparency, shews the Righteousness of *Christ* flowing from himself, above what Love, Repentance or any other graces or gracious actions can do, as being onely, as I have said, Dependence, Receiving, Trusting; yet this Faith, as taking *Christ* and uniting to him, is more then manifestation; it is Consummative of our Title; *Christ* ours, and we his: *Christ* is wisdom to us in this wise Grace of Faith, and thus as in a Consummate Title we are said to be Justified by Faith. Faith is imputed to Righteousness; but *Christ* our wisdom, is also our Righteousness in highest Gospel truth.

The second account is, 2dly, Else it would not be for the happiness and good of that Soul that hath Christ. It cannot be that Christ should be a *Saviour*, and that the Soul should not know it. Therefore, I say, it is necessary it should be throughout the Soul made known by Faith, I confess, there is a time, and a long time, even from *Creation*, till the Soul is called home to Christ, that it does not know it, till the time of bringing home to Christ. But I say, it cannot be throughout so; For then men should be saved by Christ, and never know that they are saved by Christ. Then Christ would be no more the *Saviour* of his people, than he is the *Saviour* of stones, or insensible Rocks.

We must therefore come to have a feeling, and knowing, that *Jesus Christ* is ours; Or else we could not receive his salvation. How should we be the better within, if we did not know Christ? An *understanding* and *Intellectual* Being, must have such a knowledge of Faith, to know Christ. And therefore, as the *Apostle* speaks, *Phil. 3. I count all things but loss for the Excellency of the knowledge of Christ Jesus my Lord. I must know him.* Not that this Contributes any thing to our happiness, but onely the feeling, and enjoying that happiness: That happiness is onely from God. But, as you know, a blind man is never the better in point of Light, and sight, though the Sun be never so Glorious. *Every one that seeth the Son, and believeth in him.* We must see him; or else, we could not know he is ours; we could have no Enjoyment of him; our Souls would be still, like unsensible *Rocks* and *Marbles*, if there were not this sense by Faith, and the knowledge of Christ by believing. And therefore; it is a very great truth, that *Faith* is a manifestation to us, and within us, that Christ is ours. When our Souls receive the touches of his Love and grace upon us, and we come to know and find the sweetness, to taste that the Lord is Gracious, and to know what a *Pearl* we have, in some measure, and that we find Christ is ours, and hath given himself for us.

In the third place; there could not else be a manifestatory Glory. It is true; Christ is glorious, as a *Saviour*. But we could not Glorify him, if we did not know by *Faith* that he is such a *Saviour*. This is that, that the soul makes its Boast in God by; this draws it to Glory in Christ, and to give all the Glory it can do to him; Because it finds it is saved by him, and him alone. Now it is very *Evident*, God had no need of Glory from Angels, nor from men, to manifest his Glory by them. But it pleased the wisdom and Grace of God, to declare his infinite Being, before such Beings as Angels and men fitted with *understandings* to behold it. Why so, Christ had no need of our Glorifying of him; But yet it is very *Evident*, that he is pleased to be Glorified by us; and that we Glorify him, by acknowledging all our salvation from him. And herein is *Faith* of great use; it gives Glory, as the *Apostle* speaks, *Abraham was strong in Faith, giving Glory to God, Rom. 4. So Faith gives Glory to the Righteousness and Freeness of the Grace of God in Jesus Christ.* And then,

In the *Fourth* place; it is also necessary, upon this Account; (for, I am far (in all this discourse) from that which is truly called *Antinomianism*, or *Libertinism*; I say as Faith looks outward, and from Christ, into holy Action, the knowledge that Faith gives is serviceable, in the hand of Christ to all holiness, and purification of Life: To live to him; to live and to walk by Faith; to be every way self-Resigning according to that whole 11th Chapter of the *Epistle to the Hebrews*.

And thus I have endeavoured, with all briefness, to set out the Excellent nature of Faith.

I shall but make one short Application of it; And that is, to stir up all our hearts, in looking up to God, according to that great prayer *Ephes. 3. 14, 15, 16. verses.* For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in Heaven and Earth is named, that he would grant you according to the riches of his Glory, to be strengthened with might, by his spirit in the inner man. To what End?

That Christ may dwell in your hearts by Faith. O look up to this! You see how Faith is indeed always called up by Christ, when he gives himself to any Soul; when he comes to dwell in any Soul, Faith must receive him; it must embrace him; it must depend wholly upon him.

Now therefore, O! That our hearts may be strengthened by his Spirit in the Inner man. Alas! Our Inner man, you may see plainly by all that I have said, is very weak and *unfaithful*; And it is confirmed by this expression of the *Apostle*, how the Inner man would never draw in Christ; it would never hold him, if it came to him. Our Inner man is such a false thing to the Great things of our Eternal salvation; it is such a feeble weak thing, it would never be able to hold Christ. But the Spirit strengthens the Inner man, That Christ may dwell in our hearts by Faith. Else, (I say) it could never (if you would give me leave to use such a plain word as that) fetch in Christ. And if he came, it would never hold him. Our Inner man must be strengthened by the Spirit of Christ; that Christ may dwell in us. And then, we go forward, to be rooted and grounded in the love of Christ; and to Comprehend that love of Christ which passeth knowledge, that we may be filled with all the fulness of God.

I hope, there is nothing that I have spoken, that can Justly offend any man's mind: for, it is fully to the sense of Scripture, and of Scripture Reason; and it excludes all manner of looseness and *Libertinism* of life.

For, Christ is certainly sanctification, to every one, to whom he is Justification; he gives the power of Holiness. And Faith is made serviceable. As I told you, the immanent acts, are those whereby it stays within, and has Communion with Christ; wherein it has nothing but to depend and trust in him. But then,

It works outward, as they say of the works of God, *Ad Extra*. The Excellent acts of the Father, Son, and Spirit; they go out of themselves. So Faith goes out to all the works of obedience.

And therefore, if you would know what Faith is, when it works outward; I would propose to you, to Read that Chapter, *Heb. 11. How greatly Faith works outward*. But *Christ still* is the Author and finisher. And when it comes to *Christ*, it has nothing to do, but to trust, and depend, and receive.

And O! therefore, let us all bow our knees unto the Father of our Lord *Jesus Christ*, that he would grant us, according to the Riches of his Glory, to be strengthened with might, by his spirit in the Inner man.

We can never have such a thing as Faith, if the Riches of Glory does not come in with it, and if the spirit of *Christ* does not come in with it; And indeed, where the spirit of *Christ* comes, he comes. And so *Christ* and the spirit Elicits, (as they call it) and draws, and Brings the Soul to clasp about him, to lay hold upon him. He brings the Soul thus near to him, Just as the Load stone fetches in the Iron, and calls it to it self. And so when *Christ* comes near to the Soul, He draws it near to himself, &c.

T H E
F A I T H
B Y W H I C H
We are Justified, &c.

The Fifth Sermon.

Rom. 5. 1.

*Therefore being justified by Faith, we have Peace
with God through our Lord Jesus Christ.*

FROM what I have discours'd in the last Sermon, That we are Justified by Faith, in such a sense only, as that Nothing can be attributed to Faith, but only to *Christ*, Two Objections may arise, which I would answer, before I pass on to the main Point I now intend,

Object,

Object. 1. What then is it (may it be said) in Faith, upon which *Justification* is attributed to Faith rather than to any other *Grace*?

Answer. I Answer, it is like taking possession, the having *Livery* and *Seizin* in an Estate become ours, or like the consent of a mean person in Marriage to a Prince.

Or, indeed, to speak yet more plain to our apprehension; if any one will give us a Gift; before we come to be really invested in that Gift; we must take it, and have it in possession. And we have not a true Title to it else; tho it does not depend upon our taking; But it is only a Consummative and Perfecting thing, that we take it into our possession; we accept it from the giver, as his gift, and we take it into possession, as our own.

And thus I say it is, and that we are *Justified* by Faith. And it seems to me, (except any one shall shew me wherein I am in a mistake in thus saying) I shall conclude it to be the very sense of the Spirit of God, in all those Expressions, that we are *Justified* by Faith, and live by Faith: These things, I say, shew to us the *worthlessness* of Faith in it self; And yet that it is Consummative and a Consummation of our Title to Christ, and to his Righteousness.

I would only first answer one more seeming great objection against this representation of Faith I have given, as if it were only the Imprint of Christ's gift of himself and his Righteousness to the Soul; why is it then so often said, Repent and believe the Gospel; And whoever believes in him, &c. And we are called on as if it were our act, to believe?

Now, to this, I Answer, that it is true; we are so: Though I am fully, by the grace of God, of that Judgment, that I have declared to you, concerning the nature of Faith: And that it is Christ, Imprinting his gift the gift of his Righteousness and of himself upon us. And yet for all that; I think my self bound, in all the Discourses of this grace of Faith to move you; to persuade you; to Exhort you to receive, to press you to Believe in Jesus Christ: Because this is the Rational way that God doth deal with those, as I have said, he giveth understanding, and Rationality to; and because this is that Ordinance of God and for great and wise Reasons, both to his Servants, whom he draws thus to believe by the obedience of Faith to the preaching of the Gospel: And in regard of those that do not believe, That he may Justify and vindicate himself, that he hath gone that way, which is proper unto the Soul of man: He hath drawn with the Cords of a man, and with the Bands of his Love, in offering Christ to them.

I now come to what I proposed in the next place; To shew you the great assurance of Faith; the assurance of it, from these words of our Lord; They have known. They have known; And they have surely known. And yet, when it comes to be Explained, what this knowledge is; It comes to this; it is Believing. For, Pray observe the course of the

words, *Jo. 17. 7. They have known.* To know, is of great Certainty, and of great Assurance. And again, in the latter part of the verse. *They have known surely, that I came out from thee;* and they have believed that thou didst send me. They have known surely; And yet when it comes to the issue, they have believed. Therefore I shall endeavour, I say, to make out to you the great Assurance of Faith. And I shall propose these four kinds of assurance that Faith hath. And there are Scriptures very full, for each of them. I'll lay them first, before you, together.

The first assurance of Faith, is the assurance of understanding. So you find, *Col. 2. 2. That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, in the acknowledgment of the mystery of God, and of the father, and of Christ.*

There's the first assurance of Faith; the assurance of understanding; when all the great truths of the Gospel that men are ready to say, how do you prove them?

How will you make them out, either by sense, or by Reason? How shall we know that these things are indeed true?

Why now, when Christ and his Spirit do fix these truths upon Souls; they have Riches of the full assurance of understanding.

The second full assurance of Faith, it is in that great Point, of Pardon of sin, and peace of Conscience by Jesus Christ.

For, if a man comes, and says to another, (As you know, men are ready to do) you talk at a strange Rate: Do you know that your sins are pardoned? Do you know, that God, and Christ have Done this? and that you shall be saved from wrath for ever?

Observe now what the Apostle saith to this, in *Heb. 10. 22. Let us draw near with a true heart.* You know, it is a phrase in our English; such a man, when we do speak of him, as fearful, or a person of no valour; we say, he is a false-hearted man. And that man that is Resolved and valiant, and great in Prowess; we say, he is a man of a true heart, of a true valour.

Now whereas, some are apt to think, that every man should stand trembling, and doubting, and say, *I don't know whether my sins are pardoned, or not; I dare not be so bold or presumptuous as once to say, I am sure that I am freed from wrath to come.*

Why now (saith the Apostle) *Let us draw near with a true heart, having our heart sprinkled from an evil conscience, and our bodies washed with pure water.* So here's a second great assurance of Faith.

A Third assurance of Faith, is in this; O, what shall become of me for ever? What shall become of me when I dye? Where will be my dwelling? Where will be my Reception, my Receptacle for ever, when I go out of the world?

Can I hope for such a state, as the Scripture Describes Heaven to be? Can I bear up in those hopes?

Why

Why then, Consider what the Apostle saith, Heb. 6. latter part of the 11 ver. *We, desire, that every one of you do shew the same diligence, to the full assurance of hope unto the end.*

So here you see is another assurance; the full assurance of hope concerning our condition. Hope is the proper grace that the Gospel insists upon, as to the assurance of Eternity.

Now, there is a fourth; In these three places I desire you to Remember, that the word is one, and the same in the Greek in every one of them: It is *Plerophoria*; or full-sail-assurance.

There is a fourth assurance (which is very necessary to be considered) and that is the assurance of acting suitable, and agreeable to our Faith, when a man dares venture; when he dares *Embarque*, and engage his action, upon this very foundation of Faith.

Now here (for, I would deal very clearly and faithfully in these points, and not pretend to any thing of proof, above what really is written) there is the *Tantamount* of it; but there is not the very word *Plerophoria*, or full assurance of Faith. But, I say, very near to that very thing.

The 2. *Thes* 1. 10. 11, 12. Saith the Apostle (speaking with great Earnestness) *wherefore also we pray always for you, that our God would count you worthy of his calling, and fulfill all the good pleasure of his grace; and the work of Faith with power. The good pleasure of his grace to be fulfilled; and the work of Faith to be fulfilled. Plerose*, a word that bears part with the same word that *Plerophoria*. For there's the *fulness*. But then, in the full assurance signified by *Plerophoria*; there is the carrying of the *sayl*: which signifies a *sayl* that hath a full *Gale* upon it; and so carries on the vessel with a mighty swiftness. And here the *fulness* is signified, and the mighty *Gale* also, tho there be not the word; that he would *fulfil the Work of Faith with Power. That the name of our Lord Jesus Christ may be glorified in you, and you in him, according to the Grace of our God, and the Lord Jesus Christ.* Now therefore, as I have laid before you the four full *Assurances of Faith*; the great *Confidences and Assurances of Faith*; so I would shew you what there is to bear up these great *Assurances of Faith*. For, It is not an ordinary Power that can bear up a Man, that hath nothing of it at all in himself, to bear up, I say, in *this full assurance of understanding*. That, whereas men make such a do, to prove the Truth of the Religion, and Christianity of the Gospel: If a Man comes in by Faith, and says, I cannot Reason; I cannot Dispute; I cannot Argue; I cannot talk like a Learned Person, concerning these things. But, blessed be God, I can do this; *I can Believe.*

So another comes, and says, O! I could never get such a thing as this; the hopes of the Favour and Love of God in Christ; and the Pardon of my Sins.

But when a Man comes under the mighty Power of Grace; to be filled

filled with the Assurance of this by mighty Power; he is able to say, in some measure, *I believe these things; Lord Help my unbelief.*

And sometimes God raises up his Servants to a Triumphant Assurance, even at the time of Dying, when they are in the greatest Agonies of Body; yet they can say, *I am sure my Redeemer Lives.*

And then, for the state beyond the Line, beyond this Life; Who can tell this? Flesh and Blood is ready to say, what there is in another World, who hath gone, and brought certain Accounts and Intelligences what the state of the other World is?

O! The full Assurance of Faith and Hope; it saith, *I am sure of an Inheritance Incorruptible, and that fades not away:* Tho I cannot tell you, what it is; Yet I know I shall be like my Lord, for I shall see him as he is. And then,

In the last place; saith a man, what, will you venture your selves? Will you venture to lose all that you might Enjoy here in this World? and to pin your selves to a strict way of Walking? Will you venture to deny your selves in your Pleasures, in your Enjoyments here? You must lay down Estate, and Life; and leave all the dearness of Relations: Will you venture to do such a thing as this?

O! saith the Soul; if I have but the good pleasure of my God, and the Work of Faith fulfilled in me with Power; I do not care how God calls me out, to glorify the Name of God, and of Christ Jesus.

I'll begin to lay down the Account of all this to you; and that I shall do very briefly. There is but one place of Scripture, to which I refer; to shew you what it is that bears up Faith in all these Things: And it is that, *1 John 5. 4. &c.* And I desire, that you would please to set a Remark: Every person that hears, and that does seriously desire to wait upon God in this Discourse; That you would set a Remark upon that Scripture I name to you, in the four Assurances of Faith, *Whosoever is born of God, saith the Apostle, overcometh the World: And this is the Victory that overcometh the World, even our Faith. Who is he that overcometh the World, but he that believeth that Jesus is the Son of God?* O! But may the Soul say; Here's the Difficulty; How shall I do to Believe this, That Jesus Christ is the Son of God; That he came forth from God; and that God did send him? Why, saith the Apostle: *This is he that came by Water and Blood, even Jesus Christ; not by Water, but by Water and Blood. And it is the Spirit that beareth witness, because the Spirit is Truth.* For there are three that bear Record in Heaven, the Father, the Word, and the Holy Spirit; And these three are one. And there are three that bear witness on Earth, the Spirit, and the Water, and the Blood; if you receive the witness of Men, the witness of God is greater.

Now therefore, Here is the thing that I shall endeavour to make out to you; That Faith, in all these Assurances, is born up by those three, That bear witness in Heaven; Principally, and Supremely, The Father, the Word, and the Spirit. And, by the Three, that bear witness on Earth; the Water,

Water, and the Blood, and the Spirit. And indeed, the Undertaking is very large, and very great, to speak of the things according to their Weight, according to their worth. Only, I desire you to take notice, before I go on; That it is very Evident, the Apostle is speaking of the Fulfilling the Work of Faith, to overcome the *World*; and to give the Soul Victory through Christ: For, upon this occasion All this comes on, What is it overcomes the World, but only our Faith? And so he goes on to the great Testimony, and the great Operations in those that are Christs, and by which Faith is born up; *If we receive the witness of Men, the witness of God is greater.* It is not only greater in Value, but in this, that it can enter into the Hearts, into the Consciences, into the Assurances of his Servants.

I begin therefore with the First of these; And I shall shew you, in every respect, how *the Father, the Word, and the Spirit; and the Water, and the Blood do Witness.*

First therefore, concerning the full Assurance of understanding; Concerning Jesus Christ, in the first place; And then, concerning all the Truths of the Gospel, in the second place; And I desire you to remember a distinction I gave you the last day; I told you, there are immanent Acts of Faith, as they say; *those that remain and stay within*; that's the meaning of the Word: There are Acts then, and Motions of Faith, when Faith stays within, in that great point of taking Christ. And then, There are Truths of the Gospel that are *Ad Extra*, as they say; or without, that do not immediately concern that great point of the Redemption of Christ, but flow from it.

No I'll make this plain to you, by setting two points of Scripture before you; of which Faith has an assurance: But one is like Faith staying at home, and within it self, and within Christ, in the great point of *Redemption and Justification.*

As Now, Here's this great Truth, That Jesus Christ came into the World, to save the chief of Sinners: Sinners, of whom every one may say, *I am chief.*

Now when Faith Acts upon this Truth; *Jesus Christ came to save sinners, of whom I am chief.* And so, That he shed his Blood for sinners, and gave himself a Sacrifice and an Attonement; All these are Truths properly within Faith and Christ: And when the Soul is upon them, it is at home with it self; And Faith is also at home with Christ, and with the Soul in them. But now, here's another great Truth; That whoever it is that does not *Cut off his Right Hand, or Pull out his Right Eye, and cut off his Right Foot; he shall be cast into Hell, where their Worm dies not, and their Fire is not quenched.*

Now this is a great Truth of Christ: And Faith hath assurance of this Truth. But yet, when it acts upon this Truth; (Pray observe) it does not stay within, properly with Christ, and within it self, in the point

of *Believing*: But it goes out, to a Truth that lyes without, as to the great point of *Justification*. So that, if you say, wherein is *Faith Justifying Faith*, in Relation to Truth? (I desire that I may be understood) I say, when it is ask'd wherein is *Faith Justifying Faith*, as to the point of Truth?

It is not in believing that whosoever doth not cut off his Right hand, or pluck out his right Eye, shall be cast into Darkness. It is true; this always is together with *Justifying Faith*: But it is not that, wherein Faith properly Justifies. But all the Truths concerning the *Blood and Righteousness* of Christ; they are Truths that Faith acts upon, when it is in the great point of Justification, as it is acted by Christ and his Spirit; Now, this being not many times well Considered, It makes a great Confusion in the point of *Justifying Faith*.

For, though it is true; It is said (and I desire it may be carefully remembered; that no one may any way take offence; or mention what I say, to give offence) I say, that that Truth, that a man that does not cut off his hand, or pluck out his Right Eye (which means any Lust) shall be cast into Hell; is never separated from true *Justifying Faith*. But I say again, that Faith acting upon that Truth; does not *Justify*; But acting upon the great Truth, wherein Jesus Christ is held forth as a sacrifice, a propitiation, a Mediator, an Intercessor and Redeemer.

But yet this is certainly true; that the Father, Son, and Spirit, give a mighty power to these great Truths, and to every Truth that is delivered in the Gospel, but especially with this great Principal Truth, that *Jesus is the Son of God*, and hath layd down his life for sinners.

For, you see very plainly in this place that I have quoted to you; Pray, Consider it, *who is he that overcometh the world, but he that believeth that Jesus is the Son of God?*

Faith is therefore in its Immanent action, when it is upon this point, that *Jesus is the Son of God*, and gave himself for Sinners. This is the Immanent Truth, that Faith fixes upon.

But then, when it comes to that Truth, that *without Holiness, no man shall see the Lord*, that can never be separated from this Truth, that *Jesus is the Son of God*; when Faith acts upon that Truth, or any like it; *Without Holiness no man shall see the Lord*; It does not act like *Justifying Faith*, strictly taken in that point of believing; Because Justification flows onely from the Righteousness, from the Blood, from the Obedience, from the Redemption of Jesus Christ; And therefore, to Find a mighty power, To find the Soul Impregnated and fill'd out, in all the Truths that concern Jesus Christ, and in all the other great Truths of the Gospel, that Christ hath spoken; Here's the strength, and the assurance of Faith; And it flows from God, in and through Christ. For, Jesus Christ is the great and Principal Actor in the Soul's Receiving all Truth: I say, the great and the principal Actor. As

you

you may find, the stability of Faith, the great Ballance and Poize of Faith, that keeps it steady and even, *Heb. 13. 8. Jesus Christ the same yesterday, and to day for ever. Be not carryed about with diverse and strange Doctrines: Jesus Christ the same yesterday, and to day for ever:* It is he that is the *Alpha*, and *Omega*; As he saith himself. *The Truth; the way, the Truth and the Life.* He is (the) Truth. And the Son of the Father in Truth. And Truth came by Jesus Christ.

But I would a little further clear to you this distinction of the Immanent acts of Faith; and shew you whence I take the word You know, in that great mystery of the Father, Son, and Spirit; Divines, when they treat of it; they say, that those actions between the Father, and the Son, and the Spirit themselves, and no Created Being comes between; they call them, Immanent actions of the Father, the Word, and the Spirit. As the Father *begat* and *knoweth* the Son; so the Son *knoweth* the Father, and that he is *begotten* of him. The holy Spirit proceeds from the Father and the Son: And the holy Spirit knows, and Glorifieth in every thing *the Father*, and *the Son*, as proceeding from them. Now, while they are acting within in the Divine Being, the Father, the Son, and Spirit, one with another; Those are called Immanent acts.

But when they go outward, either to Angels, or men, or any of the Creatures; then they are called extra-acts; Or *ad extra*, or Transient acts; because they go out from the Divine being to the Creature.

I make use of it, to explain the Immanent acts of Faith: The Immanent acts of Faith, are upon Christ's Righteousness, and Blood; and not upon the Points of Repentance, or obedience, or Love, or self Resignation to Christ; But wholly, and solely in that point of Pardon of sin, Peace of Conscience, and deliverance from wrath to come.

But, as I said before; Take any of the great Truths of Scripture; and they are never separated from that Justifying Faith. All the actions of Creation and Government of Providence; are never separated from the Divine Being, the Father, Word, and Spirit: Creation and Providence, you know are attributed to them all. And, I am persuaded, that this may much help your thoughts: Because men discourse promiscuously; As if we were as well Justified by love to Christ, and by mortifying a Lust, as by taking hold of the sacrifice and Ransom of Jesus Christ; and as if one Truth were as essential to Justifying Faith, as another; Now, I acknowledge, they are never separated: (To take off all Scandal and offence from men.) And yet I say, there's an Immanence in the act of Faith, when it is acting upon Jesus Christ.

I come now to the Second Point, that I would be something more large in; And that is, concerning full assurance of Faith, in point of Conscience, or the peace of Conscience, and the Pardon of Sin, and the assurance that God is ours.

Now

Now, if I could here make out to you, how that Assurance comes into the Soul; and how it is born up by Christ, and by the Father, and by the Spirit; I should think it were to great Edification. I say, if I were in any measure able to make it out, according to the Excellency of the thing; I shall therefore go as far as the Lord shall please to assist by his Spirit in it.

Therefore, the first thing that I shall say to you, by which a man comes to have an Assurance of the Pardon and Forgiveness of his Sins (I shall speak it in the very Scripture Language.) It is,

First of all, By an immediate Voice of the *Blood*; I say, by an immediate Voice of the *Blood*. And then,

I shall shew you, it is by the Voice of the *Water* from Christ. And then,

In the Third place, By the Spirit. And then,

In the Fourth place, that the *Father* from Heaven comes, and Ratifies and Assures this Testimony of the *Son*, and of the *Spirit*, in the *Blood* and in the *Water*; First, I say, it proceeds immediately. (For, I would speak of the things in the Order of Nature) from the *Blood*. For nothing doth so immediately speak Peace to a Sinner, as the Blood of Jesus Christ, the Sufferings of Christ. And therefore, so many things are spoken of Christ; of his Sacrifice, and of his Death, and of his Sufferings; I may give you many places of Scripture that put most upon the Blood of his Sacrifice, as to our Sense and Apprehension, than upon any thing: I say, upon the Blood of Christ: *How much more shall the Blood Offered by the Eternal Spirit.* (you know, Heb. 9) *And the blood of Sprinkling that speaketh better things than that of Abel, c. 12.* And Heb. 10. 24. *Having boldness by the blood of Jesus, to enter into the Holiest.* It is put upon the blood, the blood of the Everlasting Covenant, Heb. 13. *The blood of Christ cleanseth from all unrighteousness,* 1 John 1. *Who loved us, and washed in his blood,* Rev. 1. and Rev. c. 7. *They have washed their robes white in the blood of the Lamb,* And so the Apostle speaks proportionably in this 1 John 5. *There are Three that bear witness in Heaven; the Father, the Word and the Spirit.* And then there is the Spirit, the *Water*, and the *Blood*. The *Blood*, it hath an immediate Voice. And this is he (saith the Apostle) *that came by water and by blood, not by water only:* Pray observe that: it puts an Emphasis upon the *Blood*. Not by *Water* only, but by *Water* and *Blood*. So I say, whenever our Souls come indeed to have the Assurance of the Pardon of Sin, and of Peace with God; it is by *Blood*: The Blood of Jesus, which is carried into the Holy Place not made with hands. We are Purged by the Blood Offered by the Eternal Spirit: We have Confidence by the Blood of Jesus.

O! therefore, when Christ is pleased to send out the mighty Effluxes the *Efluziums* of his blood; when he sends them out, and draws and twists and brings back the Conscience, and the Heart upon the Blood of Christ,

Christ, when he is pleased to do thus; Those strong Acts upon the blood of Christ, they do as it were Recoil and come back upon the Soul, and upon the Conscience, with the assurance of the pardon of sin in that blood. Therefore, blessed is he that hears the voice of the blood of Christ; that hears in his own Conscience, the blood of sprinkling, speaking better things, than that of Abel.

And this is the first thing. Because I treat as briefly as I can of it; I come to the second thing, and that is,

To give you an account of the forgiveness of sins, coming in by the Water.

Now, I confess, I shall give somewhat another Interpretation, than I have known given concerning Water. For, I look upon the water, not as some would, very Chilly and Coldly understand it of Baptism: except that spiritual Baptism of the Gospel, which I always desire to magnify; or that it is merely Sanctification, which the Generality of Interpreters give it to be: But by water, I understand the very obedience and Righteousness of Christ separated from his sufferings: That great obedience, which was like a River Pure as Christal that ran through the whole obedience of Jesus Christ, from the very beginning to the end.

And the Reason why I take it so, and not to be sanctification, is this; because, saith the Apostle, in this 5 Chapter of the 1st Epistle of John. *This is he that came by water, and by blood. Not by water onely, but by water and blood.* He came himself by water, and by blood: He himself came: This [He] take notice of him; He came by water, and he came by blood He came by the water of a pure and perfect Righteousness; in which, there was nothing at all of Imperfection, or soil, or the least of blemish; He came by this water. And so you find the obedience of Christ is often mentioned in Scripture, I shall give you that place for all, Rom. 5. v. 18. Saith the Apostle there; *By the obedience*, He speaks often of the obedience of Christ. *But by the obedience of one shall many be made Righteous*, ver. 19 *And by the Righteousness of one*; *The offence of one*; and *the Righteousness of one*; *The Disobedience of one*; and *the obedience of one*.

So, Obedience and Righteousness, they are of one and the same import. And the coming by water, I say, is coming by the perfect obedience, Righteousness of the whole nature, and action, and performance of Jesus Christ.

Now therefore, when the Soul is saluted (as I may so express it) by Christ, with this obedience in his hand; when he comes, saith Christ to the Soul, I have obeyed; I have fulfilled all Righteousness; I have done always the things pleasing in the sight of my Father; there was no guile found in my mouth; there was no sin found in me; without sin, in the midst of all the Temptations that ever could be Congregated upon me.

Here therefore, take this obedience of mine ; and let it stand against thy disobedience ; against thy many sins ; thy many provocations and Transgressions ; I have come by purest water. And so there shall be a fountain opened for sin and for uncleanness. Zech. 13. 1. And he leads them to the Fountains of living water, in his own Righteousness, in his own obedience. And having the heart sprinkled from an evil Conscience, and the Body washed with pure water ; That is, not of sanctification as we might be very apt to understand it : I say, not principally ; I never exclude sanctification ; but not principally. But that purity of the obedience of Christ, by which we are made the Righteousness of God through him. And when this water speaks in this sense, that I have now layd down to you ; It gives that great assurance against the fear of Hell, wrath and Eternal condemnation, for we are Righteous by it. The second thing (in which I will be very brief) is, the spirit that gives witness.

You know, that is a general allowed Doctrine, that the Spirit of God seals up to the day of Redemption. It is the Earnest of it in the assurance of the pardon of sin, in the witness of absolution that it gives ; It is the Spirit of Adoption and the Spirit of promise. After ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our Inheritance ; The Spirit it self bears witness with our Spirits, that we are the children of God. And hence arises the great assurance of Faith. O ! When a man can find the word of the Spirit within that word in his own Soul, that his iniquities are pardoned, and his sins forgiven ; The Spirit is a mighty witness : For the Spirit is Truth. He is able to spread his witness throughout the whole Soul ; to seal up the whole Soul to himself. But then, the last thing that I will speak of, is this ; There comes in that mighty Authoritative and original act of the Father ; saying, I have forgiven thy iniquity, I have pardoned thy sin. And I look upon it to be conveyed, especially in that voice that we have in the three Evangelists, Matt. 17. v. 5. There came a voice from Heaven : And, as the Apostle Peter saith, from the Excellent Majesty, saying, this is my beloved Son, in whom I am well pleased. That is, I have accepted him for a Ransom ; I have accepted his obedience ; I have freely forgiven iniquity for his sake ; for he is my self ; he is my Son ; he is mine ; and therefore I do it freely ; and yet I do it for his sake ; Because he has given a Recompense, a satisfaction to Justice. And so the Apostle says, Eph. 1. 5. Who hath made us accepted in the beloved. And, in whom we have redemption in his blood, the forgiveness of sins. And so it is said by Jesus Christ ; The Father loveth me ; And whatsoever ye ask in my Name, the Father will do it for you. There comes in the great Evidence, Testimony, and Assurance of the Fathers free acceptance and free absolution through him.

To close therefore thus much as I have begun to say, from these words, in brief application.

This first Application is this ; That you would seriously consider, whether you have Faith or not ?

You may say, How shall I know ? Why consider it, as I have now represented it to you : It is a mighty Power from Christ ; it is a mighty power from his Spirit in all the Truths of God ; Especially, those Truths that concern Jesus Christ. But just as I opened to you in the beginning of this Discourse ; That Faith, it is a new Understanding to us : We have as Men (you know) an understanding, endued with Reason. And therefore, we all say, let me hear Reason, and then I'll be persuaded : And every Wise Man, whenever he speaks, he endeavours to speak Reason ; Therefore God hath given to man such a thing as he calls Reason : He hath Endued the Understanding with that great Principle of Reason. And, if a Man be a Natural ; you know that is a man in whom Reason cannot act ; because some of the Organs of the Body are not prepared to let Reason have its course ; 'Tis plain that's the meaning of men being Naturals.

It may be, you may think, they have not so good a Soul ; but that's a mistake : Only there are not Organs fit for the working of Reason ; And therefore you know, when we look upon such a one, we look upon it as a vain thing, to Discourse with such a one ; because we know he has no Reason : Or a Mad-man ; it is but loss of time to Discourse Reason to him ; because there is such a Disturbance, and such a kind of jumble in the Brain that Reason cannot have its course.

So I say, if we would consider, a Man, in Gospel sense, he is just like a meer Natural, or like a Mad-man, or like a very Brute, if he has not a Light of Faith : For, Faith is a New Light, and a New Understanding. And therefore it is very observable, 2 *Thes.* 3. 2. *That we may be delivered (saith the Apostle) from unreasonable and wicked men : For all men have not faith.* If a Man be unreasonable, you can have no place in him by the powers of Reason. Now (saith the Apostle) I look upon a man in Gospel-sense, just like a Natural, or like a Mad-man ; or like a very Brute, if he has not a Light of Faith, he is an unreasonable Person, when he has not Faith ; For, *all men (saith he) have not Faith.*

And the word that is used in the Original, is ἀνωγιστος. It is very well known among the Learned, to be a word proper to Philosophy ; They say, if a Man has not the Powers of Reason, or does not speak according to them ; he is an absurd man, or an unreasonable Man ; he is a Man that hath no *Topicks* ; Now, saith the Apostle, he is an unreasonable Man ; he has no *Topicks* with him : And why ? because he has no Faith.

So I say, a Man without Faith, is a Man without Gospel *Topicks* : You cannot speak to him upon the *Topicks* of Jesus Christ, with any Acceptance ; because he has not Faith.

O! Therefore, Let us consider, how sweet is the Discourse of Christ to us? How impressive upon us? How do our Souls go out to him, and act upon him? As you know, the mind of man, even in worldly things, is acting according to Reason, and all the Powers of Reason; So we should be always Acting upon the Gospel, and upon Christ especially, by all the Powers of Faith. And therefore this I would desire you, to mind in the immanent Truths; in those Truths wherein Faith is in its immanent Acts, principally upon Christ, and Righteousness in him, and Pardon of sin in his Blood. O! consider, how your Souls are Acted to him; And so go from thence to All Truth; for there's no separation, as I have shewn you: The same Omnipotency of God that is in the Father, and the Son, and the Spirit is that strength that went out, and Created this World, Acts *ad extra*, or without the Father, Son and Spirit: Why, so the Faith, which in its immanent Acts stays upon Christ and his Blood, it also passes and goes out upon all the Truths of Holiness and Obedience. But then,

The second thing (with which I would conclude) is this; That you mind these mighty Powers that Act Faith: O! mind all the greatness of the Blood, and of the Water; and the Witness of the Father, and the Word, and the Spirit. It is a great Scripture that I led you to the last day, and (with which I'll close my Discourse,) which shews you, that the mighty Power of Faith is from God, and from Christ, Ephes. 3. 14. *For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole Family in Heaven and Earth is Named; That he would grant unto you, according to the riches of his Glory, to be strength'ned with Might, by his Spirit in the inner man; that Christ may dwell in your Hearts by Faith.* Here you have the Father, the Word, and the Spirit joyned in this great Power of Faith, that ye being rooted and grounded in Love (that is, in the Love of Jesus Christ) may be able to comprehend. In your Love to him, I understand that first groundedness in Love to Christ; A Love that constrains us to live to him that dyed for us, and then, may be able to comprehend with all Saints what is the breadth and length, and height; And to know the love of Christ, which passeth Knowledge. O! That great Mystery of the Gospel; And particularly, that we may know the love of Christ, which passeth Knowledge; And hereby we may come to be filled with all the fulness of God.

O! who is able to bring this great work into our Hearts? Why, the Apostle therefore concludes. *Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the Power that worketh in us; It is he that works in us; Pray take notice of that; Remember that he works above all that we ask or think; And yet it is a Power works in us; that we may find, and see it, and have experience of it: Unto him be Glory (saith he) in the Church by Jesus Christ, throughout all Ages, World without end.* Amen.

The End of the fifth Sermon.

THE

THE FAITH

BY WHICH

We are Justified, &c.

The Sixth Sermon.

Rom. 5. 1.

Therefore being justified by Faith, we have Peace with God through our Lord Jesus Christ.

From these words, I have pitch'd upon that great point and Doctrine of Justifying Faith: Or, of that Faith by which we are Justified.

And this Faith, it eyes Christ, in a Peculiar manner. As I prov'd from *John 17. 7, 8.* *For, they have known (concerning me) that all things whatsoever thou hast given me, are of thee.*

For, I have given unto them the words, which thou gavest me; and they have received them, (as so given unto me) and have known surely, that I came out from thee, and they have believed that thou didst send me.

So here is a Constant Eye of Faith upon Christ. As I told you, there had never been such a Notion of Faith, in *Scripture-sense*, in *Gospel sense*, if it had not been for Christ; if he the Mediator had not been given.

I have spoken of it, as it is Faith, by which we are justified, And the Grounds why it is Faith, that justifies here meant: (which I had not, mentioned before to you, but rather depended upon other *Scriptures* for) I shall give you now, *viz.* Why this Faith or believing is to be understood of the Faith that justifies. Even out of that *John 17. 7, 8.* And the Reason I give for it, is, because it is the Faith upon which Christ intercedes: Pray, observe it, Christ Intercedes for believers, upon the Faith that believers *know surely*, and *believe*, concerning Jesus Christ. For, in the very next words, you may observe it. *I pray for them (saith he) I pray not for the world.* So he intercedes for them; *They have known*, and *believed*, that Christ did surely come forth from God; and that all things of Christ are Divine, infinitely Divine; Originally Divine. Now therefore, upon whatsoever Christ intercedes; (Pray, Consider) In the very same line our foundation for Righteousness and acceptance through

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Christ

Christ, rests : His justifying Righteousness and Redemption, and his intercession run all upon one line together ; That's a plain point ; they go together. I'll give you but two places of *Scripture*, because I would not prevent my self, in what I have especially to discourse of. One is, *Heb. 9.*

It is plain by all *Scripture*, that the blood of Christ is that great price of our Redemption ; And that we are justified freely by the Grace of God, God Setting forth Christ, as a Propitiation through Faith in his blood. Now you shall find that Christ entred by his blood into Heaven. *Heb. 9. 12.* But by his own blood he entred in once into the holy place, having obtained eternal redemption for us. Christ intercedes now in Heaven, and in the Holy place ; into that Holy place made without hands, He entred to interceed. And again, *ver. 24.* Christ entred not into the holy places made with hands, which are the figures of the true, but into heaven it self, now to appear in the presence of God for us. So that he intercedes plainly upon his blood ; For where he intercedes he entered by his blood. And in *1 John 2. 1.* You also have the advocateship, and the Propitiation of Christ Joyn'd together. My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father (*viz.*) Jesus Christ the Righteous ; And he is the Propitiation for our Sins, &c.

Therefore this is the clear ground I bottom this Truth upon : Upon what Christ intercedes, That is certainly Justifying. Now he intercedes upon the Faith of Believers. *I pray for them, I pray not for the World viz. For them who know surely, and believe in me.*

I have endeavoured to open Faith also to you so, that you may have a right understanding, that Faith does not Justify, as it is an Act of ours, or a Grace in us, or any thing in us ; but only by its receiving the Righteousness of Christ.

I came to speak of the Assurance of Faith. They have known : And they have surely known : *And they have believed that thou didst send me.* Knowledg, or as the Learned speak, and the great Men of Reason call it, Science, is the highest degree of Understanding.

Now this our Lord attributes to Faith, in that *John 17.* *They have known.* For, Christ did not come meanly down, when he had said, *They have known,* and then said, *They believed.* But Faith is a surely knowing.

And therefore I proposed in the last Discourse, to speak of the Assurance of Faith, as it is a full Assurance of Understanding ; as I opened to you from *Col. 2. 2.*

2. A full assurance of Faith, in the Pardon and Forgiveness of Sin : As I opened to you from, *Heb. 10. 22.*

3. A full assurance of Hope. That, I did not speak to before.

But this, of all things, is most generally agreed, That the Servants of Christ may come to a full Assurance of Hope ; No one will deny that to a Christian, that he should have a full Assurance of Hope now, and

and when he comes to Die, I say, of hope. Men will say, you may may hope; but you must not take upon you to be Assured beyond Hope.

Now, indeed, *Full Assurance of Hope* is a very great Assurance, is a very great and excellent kind of Assurance. I might give you several Scriptures that speak of this: As, 1. Pet. 1: 3. He calls it a *Living Hope*. *Blessed be the God, and Father of our Lord Jesus Christ, who hath begotten us again unto a living hope.* We Translate it, a *lively Hope*; But, if *Living*, will Agrandize the thing, and make it more Emphatical, the Original is, a *living Hope*. A hope that does not die, when we die; that does not die, when our Spirits are Languid, and our Eyes are ready to close, and all the Terrors of Death are about us; yet this Hope will survive.

So the Apostle calls it; *A good Hope through Grace; and a Hope that makes not ashamed;* That's another Expression.

And now, this great *Assurance of Hope*; you shall see on whom, or wherein the Apostle places it, Col. 1. 27. last words of that verse, which is *Christ in you the Hope of Glory*. So as I have shew'd you all along, Faith is wholly depending upon Christ; And all its Power and Excellency is in Christ.

Now, can you have a fuller Expression, *That the full assurance of Hope; in Christ? Christ in you the hope of Glory.* It is he himself that bears up this Hope; Alas! This Hope could no more Live, than the *Hope of the Hypocrite* (as Job calls it) that is but like a *Spiders Web*; And that is but like a Stream cut off by the Drought of Summer, So would Hope be: But Christ is in his Servants the Hope of Glory, therefore their Hope Lives.

But because I have designed otherwise the Discourse at this time; and that another great point is before us, I shall Address my self wholly to that: And that is,

The Assurance of Holy Action: *The full Assurance.* Which I grounded, in a former Discourse (upon the Generals I was to lay down) upon that of the Apostle, in the 2 *Thes.* 1. 11. Wherefore also we *Pray always for you, that our God would count you worthy of his calling, and fulfil, that he would give you (a Plerophoria) all the good pleasure of his goodness, and the work of Faith with Power, that the Name of our Lord Jesus Christ may be Glorified in you, and ye in him, according to the grace of our God, and the Lord Jesus Christ.*

Here every one may see plainly, that here is a mighty work of God, through the Heart, into the Lives and Conversations of his People, and that it is carried on with a full sail by God.

And then, as I told you in the 11th to the *Heb.* the Apostle goes throughout that Chapter, upon the Action of Faith. And therefore, if any one would Expound (as I said to you) that in the 2d of *Jamas*; *A man is Justified not by Faith only, but by works,* He should compare it with this, of the Apostle, in the 11th to the *Hebrews*. For there are the works of Faith Recorded and Recollected all along; *By which the Elders obtained a good report, a great Fame, a great Renown.*

There.

Therefore, for the opening of this to you, because indeed, it is a difficult point; and that which seems to shake all that I have spoken of our being Justified, not by Faith, as a work, but only as Christ chooses to Unite the Soul to himself; and so to Communicate his Righteousness, his Obedience, and the Value and Merit of his Sufferings by Faith; for when the Apostle *James*, shall lay down in such express terms, that a Man is Justified, not by Faith only, but by VVorks, and shall Discourse it so, as he has done, in that *James* 2. 14. to the very end of that Chapter; It looks like a very great Objection; And the Enemies of Free Grace, and of the Justifying Grace of God, by his own Righteousness, in Jesus Christ make that Chapter (as I may say) the Top-gallant of all their Discourse: It is the great and mighty Fort, to which they retire, upon all occasions. Therefore these three Heads of Discourse, I hope, within the limits of Time that is allotted, tho it may seem something strait, to make out to you.

First of all; I would lay down to you, what are properly the works of Faith.

Secondly, I would shew you how the works of Faith are Dependent upon Christ, and upon his Righteousness. And then,

Thirdly, I would clear to you, how the Apostle *James* Discourses so much of VVorks, and that Faith only can do us no good; To clear that to you; and so to conclude with a brief Application of it.

I begin with the first, and that is to shew you the VVorks of Faith in general; and I shall do little more than point and direct your Thoughts to these great concerns; because there will not be opportunity to handle them so fully and at large.

The first kind of the *Works* of Faith is this.

Those Acts of Faith, which do immediately concern our Receiving of Jesus Christ, and the taking of himself, and his Righteousness.

These (as I told you) might be called the immanent Acts of Faith; Those nearest, closest, privatest Acts of Faith between Christ and the Soul; betwixt Christ himself, and the Soul it self. For, I look upon it thus; and I desire you to mind it.

Whatever Faith is not the *Faith of God's Elect, of God's Operation*; A Faith of the Operation of God, it certainly misses in this first Act; Pray consider, in this first Act of taking Christ: It is certain, the first Activity of Faith is in Uniting to Christ; in taking him for our Head, for our Husband; in laying hold upon his Righteousness, as in a Reflex Returning Act of the Soul, its taking, receiving, Christ giving himself.

Now, a false Faith misses here; it does not take Christ; It thinks, it takes him, and does not take him. It is but Faith in a Dream, as the Prophet speaks; The Hungry Man dreams that he Eats, and he awakes, and behold, he is Empty; and he Dreams he Drinks, and wakes, and finds himself scorched with thirst.

So a Man Dreams he takes Christ, but he misses him; *And lo, nothing is in his hand*; I shall presently speak, how far we may Judge by the Action of Faith, whether we have been right in the first Act; But there has been, as they say, an Error in the Foundation; an Error in the first Concoction, as Physicians speak, and cannot be mended: So there has been an Error in taking Christ; and Error in the Foundation becomes Error in the whole course of a Mans Building. A man says, he has taken Christ, and lives under the Power of his Lusts, and the Power of the World, Because he never look Christ aright.

Men will say, Here you are mistaken in your Profession; That you cannot live Holily, which your Profession binds you to.

But I say, if the thing were but well traced, and enquired into, it would be found, here was the great miss, that your first Action flew off, and did not rightly take Christ.

The 2d Chapter of *John*, is a Scripture that will clear this, that a Man may take Christ by a false Action, and lose him in the very first Rudiments, and the first beginnings by a mistake.

As now, it is in Nature, in the forming of an *Embryo* in the Womb; If there be a false formation, a monstrous formation in the Womb, there's an irregularity all along the Life. So, if Faith be mistaken in its first Act, in supposing it takes Christ, and does not; that Error cannot be mended. The Latter Errors may be more apparent than the first, but the first is the cause of all, *John 2. 23, 24, 25. Now when he was in Jerusalem at the Passover, in the Feast-day, many believed in his name, when they saw the Miracles that he did.* One would have thought this was true Faith (as the great Men of Reason say) because they were brought over to believe, by seeing the Miracles of Christ. But *Jesus did not commit himself unto them, because he knew all men; And needed not that any should Testify of man, for he knew what was in man.* If he did not commit himself to them, we may very well understand, he did not Unite himself to them: He knew it was not that Faith, to which he United himself and his Righteousness. Christ does not commit himself to a Faith, that is not indeed, as I said before, a Faith of Gods Elect, and the like precious Faith, and that is not given by that Divine Lot of Grace, as the Expression is, *2 Pet. 1. 1.* that I have formerly spoken to you of; *To them who have obtained by Lot, by this Divine Lot like precious Faith with us, according to the Righteousness of God, and our Saviour Jesus Christ.* I know we cannot look into this, but by the Divine Spirit, and by feeling the twistings of the Soul about Christ, through that great Operation of God upon us: But this we may see plainly, Christ did not commit himself to them: So he does not commit his Righteousness, his Propitiation, his Redemption; he does not commit it, but where he sees a Faith, which he himself hath given, that is indeed, of the true and excellent Alloy; For, he knows at the very first: He sees many that pretend to Believe, and that think they Believe; but he knows very well where their Faith

is wrong, and where it loseth that great Prize, that Pearl of Price that it is to obtain: He himself not committing or giving himself, knows a true Action of Faith in Receiving him will not follow; for that's the first Action of Faith to Receive Christ giving himself.

The Second kind of the Actions of Faith, they are those, that though they are not immediately as the first Acts of taking of Christ by Faith; yet they immediately Result, and Rise up; When any Man hath taken Christ, there are some Actions that do immediately Result, and Arise; They bear the Hiew, they carry the Complexion they have upon them the Lineaments of the Death, of the Dying of our Lord Jesus Christ; They have such peculiar Respects to his Blood, to his Death, to his Redemption.

I would instance in two of these we find in Scripture-Saints. And then I shall draw out in brief Expressions, the general Actions of Christians, according to their pattern.

The first is that in the 11 Chapter of the Epistle to the *Hebrews*; it is said of *Moses*, v. 28. *Through Faith he kept the Passover, and the sprinkling of Blood, lest he that destroyed the first born, should touch them.*

This he did by faith; God commanded him indeed to keep the Passover: But *Moses* had an Eye upon the Redemption of Christ in it; And by Faith he kept the Passover.

So every Act of the Soul, by which it makes Recourse to Christ upon all occasions, after it hath taken him; it is like keeping the Passover; Every Act, I say, wherein we do especially depend upon the Blood of Christ, and make close Recourse, and Application to it; it is an Action Resulting from true, saving, Justifying faith; that true faith, by which we are Saved and Justified; For, so indeed, I observe; tho we call it Justifying faith, the Scripture never calls it so; But the faith by which we are Justified: To make good that point that I have always press'd upon you; that we are not Justified by Faith, as an Act; But, we are Justified only as the Righteousness of Christ is given to it, for that Righteousness alone is our Justification.

But this I say, there are Acts of the Soul, by which it does make recourse to Christ, and to his Blood.

Another Example; and I choose to give it you, because it is Seated in that of the Apostle *James*, that is made the great Objection against the faith by which we are Justified, through the Righteousness and Propitiation of Christ, *James* 2. 21. faith the Apostle, *Was not Abraham our Father, Justified by works, when he had offered Isaac his Son upon the Altar? Seest thou how faith wrought with his Works, and by works was faith made perfect?*

Now this is the thing that I observe to you; The Offering of *Isaac*, it was as great a Conversant Act about the Death, Blood and Sacrifice of Christ, as any could possibly be represented in Scripture to us. For, there could not be a greater Type and Representation of the Father giving his

his Son to Die for Sinners, and to become a Sacrifice for them, than that of *Abraham*, the Affectionate Father of *Isaac*, Offering up his Son *Isaac*. Therefore the Apostle uses this for an Argument of a Working faith. This was a Work of Faith indeed; it was not a work of Faith, taking Christ; but it was a work of Faith, conversant about the Death and Sacrifice of Christ. And therefore the Apostle is express in it, *See'st thou how Faith wrought with his works?* This was a great act, in which Faith wrought mightily, when *Abraham* offered up *Isaac*. But 'twas not so properly a work of Moral obedience, as the work of Faith in Christ, if we Consider the Greatness and excellency of it, and the Eye it had to Christ, though it was a high act of obedience of self Resigning also.

So I say there are many acts, which are Conversant about taking Christ, and yet are not taking him, as when a man layes himself low before Christ, after his taking Christ, and places his whole hope and Expectation in the Blood of Christ. When a Man, in Prayer, lifts up his Soul to God, through the Sacrifice of Jesus Christ; here's an Act of Faith.

Now these Acts of Faith, they are not taking of Christ; but they are Conversant about Jesus Christ, and his Redemption taken; and many such there are.

The Third kind of the works of Faith is, when Faith goes out into the Noble and Heroick Acts; that are more extraordinary in Believers, like to the Dying of Christ, and the way of Justifying Sinners, that God has taken, by the Death of Christ: When they in their kind, and in their Degree, bear an Image of that extraordinary.

These I look upon to be the works peculiarly of Faith. So in the 2d of *James*, *Abraham's Offering Isaac*; which was an extraordinary Act; if you look upon't in the way of Obedience, and such a one, as could not be accounted for, according to the Rules or Standards of Reason.

What! should *Abraham* Receive from God, an only Son, and then go and Sacrifice him to God, and be satisfied, and Resigned in doing of it? O how was this above the Power, beyond the compass of all the Ordinary Actions of Men! Any one that should have come to look upon him, and see him prepare to do it, would think, he was so far from being Obedient to God, that they would look upon him, as a most Frenzick, Distracted Man, that had lost all Understanding, and all the Affections of a Father, or, as a cruel and wicked person. But Faith fetch'd its Compass round about the whole Consideration of the thing, and Transcended all the ordinary Rules, by which Men proceed in their Actions, as seeing God giving Christ his only Son in it. And so *Rahab*; she was Justified, by sending the Spies another way: This was a great Act of Faith: And yet, if it be look'd upon (according as I have several times mentioned) by the Eye of Reason; it was a betraying her own Country. Therefore I say, extraordinary, and unaccountable Acts, many times, God.

God calls his Servants to, by Faith. When Men come to suffer, and to lose their Estates, to lose all the Enjoyments of their Families, upon the Account of a Principle of the Gospel; either in Truth of Doctrine, or in Purity of Worship; a Man would be ready to think, as of the Martyrs in Queen Mary's Days; they did not understand at all, what they did, when they laid down their Lives, upon the denial of that Idolatrous Principle, of Jesus Christ, being himself, Bodily (as they understand it) in the Sacrament.

And so, all along, in *Heb. 11.* the Heroick Actions of Christians, of the Servants of God, are instanced in, as I have instanced heretofore to you, in *Moses*: Men would have thought him one of the foolishlest, and sottest Men in the World, when he should *refuse to be called the Son of Pharaoh's Daughter, v. 28.* And that he should esteem the Reproach of Christ's greater riches, than the Treasures of Egypt; These are extraordinary Acts of Faith, as I have said to you. If it had been any of our Cases at this day, to have *Refused to be called the Son of Pharaoh's Daughter*; How many Appearances, Plausible Appearances of Reason should we have to taken up? As, that we might be serviceable to the People of God! That we might have done a great deal of good to the Oppressed, Afflicted Israel! But *Moses's Faith*, it fetch'd a compass (as I say) far above all the general Rules men go by; and saw that it was his Duty to do so; and to *Esteem the Reproach of Christ greater riches, than the Treasures of Egypt.*

Now, when God does lift up his Servants, and enlarge them beyond the Line of all the Reason that is in the World, Therein are Peculiarly the Actions of Faith, the great works of Faith are found there; so there are many Cases in which he works so now in the Souls of his People.

The fourth, and last kind of the Actions of Faith are, in walking by those general-agreed Rules of Holiness, according to the Commandments of God, which are given us in the word of God, both of the Old, and New Testament; they are truly to be called the works of Faith also, when men walk in the Commandments of God; *Purifying themselves, even as God is pure; being Holy in all manner of Conversation.* These are properly the works and Actions of Faith also; So I have represented them to you each in their Degree.

The first great Act of Faith, is to Unite with Christ; and he that misses in that, misses in all the rest.

The Second kind is of those Acts, that Result from our continual Application to Christ, and his Blood. And then,

Thirdly, the great and Extraordinary Actions God calls his Servants to, when all the world thinks them Mad, and Obstinate, and the most unreasonable men in the world to do so. And yet Faith, by that Compass that is given to it, it sees clearly through all. And then,

Lastly,

Lastly, Those stated Rules of Holiness, I need not shew; because every one knows the proper works of Faith, are guided thereby also, and the power flows from Jesus Christ by Faith.

I come therefore to the Second thing: And that is, the great interest Jesus Christ hath in all the great works of Faith; and that truly, Christ is the *Author*, as well as *Finisher*, as the Apostle calls him, *Heb. 12. 2.* after he had set forth all the great Examples. *Having so great a cloud of Witnesses, (v. 1.) Let us lay aside every weight, &c. Looking unto Jesus, the Author and Finisher of our Faith.* All the Actions of Faith, they are by Jesus Christ the *Alpha*, and the *Omega* of all, the Beginning and the End of all. And that I would briefly represent to you in these four things.

The first is this; Because he hath Purchased these Actions of Faith for Believers; or else they could never have done them, if he had not purchased, that they should do them.

We indeed are called to all the Actions of faith, as our Duty; I acknowledge it; But it is Jesus Christ that hath Redeemed us to those Holy Actions; or else we could never have done them. There are abundant Scriptures that prove this plainly to you. The 2d Chap. of the Epist. to Titus (for I can but just name, and intimate them to you) *Tit. 2. 14.* faith the Apostle, *Who gave himself for us, that he might Redeem us from all Iniquity, and purify unto himself a peculiar People, Zealous of good works.* All the good works of faith, there is a Purchase of Christ upon them; Or else, they could never have been performed by any of his Saints. And so in the 1 Pet. 1. 18. *Ye are redeemed from a vain Conversation, by the Blood of Christ; That vain conversation, received by Tradition from your Fathers* The Tradition of evil works passes uncontrolled, unquestioned from hand to hand; and no body but by faith disputes it, if it comes by Tradition. As you know, the things that are but in fashion, They run through, not only those that make no profession of the Gospel, but those that make a profession, so Tradition runs through All. Now, how shall we be Redeemed from this? There is no way to be Redeemed from the common Evils that are done in the world; but by the precious Blood of Jesus Christ. And then,

In the Second place, as I began to say, Christ is the great Principle of them. How can you walk in the ways of Holiness? No way, but by Jesus Christ, being within us, the Principle of those Holy Actions; And therefore, tho I say, it is our Duty, and we are condemned indeed, most righteously in not Answering our Duty; Yet still, we cannot do the Holy Actions required of us, but under a Purchase, under a Price. Ye are bought with a Price; therefore glorify God, as the Apostle saith. And so we must have that mighty Principle. *I can do all things* (saith the Apostle) *through Christ that strengthens me.* And in John 15. Our Lord shews plainly, that he is the Principle, *Without me* (saith he, v. 5.) *ye can do nothing.* He had compared himself to the Vine; and Believers to the

Of Faith by which we are Justified.

Branches. Now, as the branch can do nothing without the Vine (you know it cannot) so our Souls can do nothing without Christ: He is the great Principle of it. And then,

In the Third place; They are washed in the Blood of Jesus Christ; And they are all made up in their Imperfections, by the great Perfection of the Righteousness and Holiness of our Lord Jesus Christ, this must necessarily be considered.

Take that Action of *Abraham*; as the Apostle speaks, he was Justified by the Offering of *Isaac*.

Naw, I say, That very Offering of *Isaac* was, as it was *Abraham's* Act, washed in the Blood of *Jesus*; or else it had never been Accepted. There were (tho we cannot trace them; yet God understands them) such Corruptions adhering to this Holy Action of *Abraham*; that if it had not been wash'd in the Blood of Christ, it could not have stood before him.

Rahab sending away the Spies, It was washed in the Blood of Christ.

Moses keeping the Passover; and refusing to be called the Son of *Pharaoh's* Daughter; all these, they were wash'd in the Blood of *Jesus*; or they could not have stood before God.

All the Repentance, all the Holy Actions of the Best, and most eminent of Christians; they are wash'd in the Blood of Christ, that they may be accepted: And wherein they are found Light, they are made up by the Righteousness of our Lord Jesus Christ. *The Righteousness of the Law is fulfilled*; So I understand that in *Rom. 8. 4.* It is fulfilled in us, who walk not after the flesh, but after the Spirit; That is, by Jesus Christ; as the Apostle had said, *He condemns sin in the flesh, viz. His Flesh, his Sacrifice.* And so the Righteousness of the Law is fulfilled in us, By all those that walk not after the flesh, but after the Spirit. And the Law of the Spirit of Life in Christ Jesus, it makes free from the Law of sin and Death. What is the Law of the Spirit of Life in Christ Jesus? But that perfect Righteousness, and that perfect obedience of our Lord Jesus Christ, even to the Sacrificing himself.

The fourth and last thing, in which I would shew you, that Jesus Christ is supremely to be considered by every Believer, as the foundation of all his Holiness, and the Acceptance of it, is this.

That Jesus Christ is He, through whom alone, and through whose perfect Holiness, God accounts us Holy.

This, I confess, is a Point that is not generally spoken of; And it may seem to be something singular; But I am fully perswaded of it, That we do not only stand before God, by Imputative Righteousness, But we stand before him by imputative Holiness also; That is, not as if there were no Holiness Inherent and Real in the Saints of Christ, But their Holiness could not be counted Holiness, if it were not for the Holiness of Jesus Christ.

I will

I will not stand much upon it; because I know it is a singular Apprehension: Yet I would give you two Scriptures that do strongly persuade me that this is the very case, Till we are brought into the Perfection of Holiness, at the State of the Resurrection of the Dead: which (as I have formerly told you) is either when Spirits go out of the Body; or when all the Saints shall appear in the Resurrection; then shall they be in a perfection of Inherent Holiness. But while we are here in the World; we are not in a state of Perfect Inherent inward Holiness. And therefore Christ in that (that's the first Scripture that enclines me to this Apprehension) 1 Cor. 1. 30. *He is made unto us Wisdom, and Righteousness, and Sanctification, and Redemption.* Christ is as truly made to us Sanctification, as he is made Redemption, or as he is made Righteousness or Wisdom, in our first being brought home to God; Therefore, I say, if he not our Sanctification; our Sanctification could not be looked upon, as Sanctification, if it were not made Acceptable by the Holiness of Jesus Christ.

Another Scripture is that in the 7th to the Romans: Saith the Apostle, *We bring forth Fruit unto Death in our selves*; He is speaking of Sanctification in Believers; We bring forth Fruit unto Death, in our selves: But when we are Married unto another, even to him who is raised from the Dead; we bring forth Fruit unto God. We cannot bring forth Fruit unto God (which is certainly meant of Sanctification) any other way, but by being Married to another, even to him who is raised from the Dead; because the Resurrection of the Dead (in all sense of Scripture) is the Perfection of Holiness. Till we therefore are in the State of being risen from the Dead, being in Spirits separated, (as I have spoken) or in Bodies of Glory, we cannot bring forth Fruit unto God; but we bring forth Fruit unto Death, if we are not in Christ the great Husband, *who is risen from the Dead.* All our Holiness is made Perfect by his Holiness.

But then he brings us into that Perfection, that every Saint is indeed perfectly Holy, in the state of Spirit, and state of a Body of Glory given to that Spirit, that went out of the Body long (it may be) before, according to the several times in which the Saints of Christ have Dyed.

I come now to the Third and Last thing, which I proposed in this Discourse: And that is,

To shew you what the Sense of the Apostle James is; for it seems to run very Counter to all the Doctrine of Free Justification by Faith, and not by Works. It seems a wonderful thing, that the Spirit of God, after it had said so much by Paul, of being Justified by Faith, without Works; That the Spirit of God, I say, should send out so great a Minister of the Gospel, as the Apostle James was, to lay down a Position so contrary as it seems to be to Paul; That a Man is not Justified by Faithly, but by Works; And to make so great an Appearance against that

Truh, that great Truth of the Gospel, and to give occasion to so many Enemies of the Free Grace of God; and to so many Devines, and strange kind of Representations of this great Truth, by Men in all Ages, bearing up themselves, upon the Authority of such a place of Scripture as this is.

Now therefore, by way of Answer to it, I shall not be long, altho the thing requires indeed a great deal of Thought and Consideration. And I hope, God will enable me to give it in summ, tho I cannot speak so large of it.

The first thing I desire you to consider, is; That certainly, upon this great Point, I am very clear in it; We are call'd to Consider, that if we speak indeed strictly, and down-right to the Point; a Man is no more Justified by Faith, as it is a Grace, or an Act, or a Work, or whatsoever you call it, in it self; I say, no more Justified by it, than he is by Works.

Certainly, God would have us fetch about every way, and consider how this can be, that the Apostle *James* can seem so to Contradict the Apostle *Paul*.

Now, The first thing that offers it self to us, is, That a man is not indeed Justified by Faith, upon any Merit, Excellency, or Worth, or Desert that is in Faith it self: As I told you, if Faith should pretend to it, it would be thrown, like *Lucifer*, out of Heaven: And therefore, it is not by Faith in it self. And then,

Secondly, I do believe, that in the same sense, wherein Faith is said to be Justifying, in dependence upon the Righteousness of Christ, in the same sense, Works may be said to Justify, in dependence upon Faith.

Pray observe what I say: I say, Faith Justifies in dependence upon Christ; And works may be said to Justify in dependence upon Faith. For, in the same degree, wherein Faith stands to Christ for Righteousness, in the same degree may works stand to Faith, in the matter of Justification.

So that works depend upon Faith, and that depends wholly upon the Righteousness of Christ. And if this be seriously considered, it will clear to you, what else might seem a very great doubt.

Now therefore, to lay down plainly my sense of the Apostles scope, of being Justified by Works, and not by Faith only; There are these three senses, in which it may be understood: And I shall make out every one to you, by plain Expressions of the Apostle *James*; and yet very briefly, Leaving it especially, to your own Meditation and Thoughts upon it.

The first is this; That wherever a Man is supposed by the Apostle *James*, to be Justified by Works, and not by Faith only; it is, because Faith and Works have a kind of *Hypostatical Union*, a *Personal Union*. So, that to say Faith, and VWorks, is to say no more than to say, whole Faith, entire Faith. For, if Faith have not works, it is false Faith; it is Counterfeit Faith; it is not whole, entire, true Faith.

And therefore, the Apostle means nothing more by it, than only that; if you would know what Faith you are Justified by; it is Faith that hath a Mighty Power of Operation, or VWork: And therefore I understand no more by the Apostle *James*, speaking of Works joyned with Faith, than the Apostle *Paul* said, *The work of Faith with Power*. Faith hath a mighty Power of working: By Faith they did so, and so, all along, *Heb 11*. This is through Faith; a mighty operating, working faith. And when Jesus Christ gives himself, he always gives an operating Faith, so he gives himself only to a Faith, that he knows hath mighty Power and Principles of Operation; It is, because it is true Faith, whole Faith, entire Faith, the Faith of God's giving, like precious Faith.

As, you know, in a Jewel; if it be only a counterfeit, it wants some of the essential Excellencies of a Jewel; As if a Man should think to be made Rich by a false Jewel; it is a false counterfeit appearance; though it may have some appearance of a true Stone, yet it wants the true Excellency and Value of it.

So the Apostle Discourses, and shews, what a true, real, working, justifying, operating Faith is, *James 2. 16*. If a Brother or Sister be naked, and destitute of daily food, and one of you say unto him, Depart in peace; be ye warmed, and filled; notwithstanding you give them not those things which are needful for the body: You know this is a false Charity. And so it is a false faith, that pretends to believe in Christ, and cannot act suitably. And again. he saith, *As the Body without the Spirit is dead, so Faith without Works is dead also*.

Now, if we should make a dead Man set his hand to a Writing, you know that Writing is of no value; though you may guide the Hand of the dead Man to write so and so, while you guide the Hand; because he is a Man without Spirit; He has not the Spirit of a Man.

And so Faith, if it hath not all the Graces, and Actions suitable to it, it is but a dead Faith. It is dead, as the Apostle saith; and it is but the faith of Devils. It is not a perfect faith; it hath not truly the Nature of faith; It is not (as I may) the whole Person of faith.

This is the first Sense the Apostle aimed, and drove at; to distinguish true faith from a meer formal, professionary faith; saying, as Men do, *I believe in one God, the father Almighty*; And so, you know, they go on. Now, a meer Profession of Faith, without the power of Faith in a Man's Soul, It is but the counterfeit Image of faith, and not faith it self; So *James* saith, *Thou believest there is one God, &c.*

In this second place ; This indeed, is the way that God doth generally demonstrate, and manifest the Truth of *faith* to the Souls of Believers, and to the Observation of others.

And, so it is true, That *faith* cannot demonstrate it self, either to a Believer's Soul ; or (in ordinary and general speaking) it cannot manifest it self, except it have Works.

And so, that Sense that some Interpreters give of this Discourse of the Apostle here, is, That one Faith justifies before God, and the other justifies before Men ; that is, Faith in its Works, justifies before Men ; But faith alone, taking Christ and his Righteousness, before God ; though it is always a faith, that hath within it self such a power of Action, as to demonstrate it self to Men, or else it is but a dead Faith ; And a *vain Man* it is, that looks upon a faith to be faith, that has not this mighty Operation. And so the Apostle saith, *Faith wrought with Works* : He does not say, His works were alone, but faith wrought with them. That's the second Sense. It manifests, and demonstrates it self before Men to be Faith. It is that, that justifies before a Man's own Conscience, concerning the truth of Faith ; and before Men, concerning that real Operation of God upon faith in the Soul.

Now, to this, the Apostle seems to speak very plainly, in the 18. verse, *Yea, a man may say, Thou hast faith, and I have works ; shew me thy faith without thy works, and I will shew thee my faith by my works.* You know, this plainly speaks, that faith justifies it self before Men, to be true faith, when it shews it self in Operations suitable to the Nature, and to the Excellency of faith. But, if a Man have no works ; if a Man says, I believe in Christ, and be a Swearer, a Drunkard, an impure Person ; every way unrighteous, and unsuitable to the Commands of God ; how can such a Man shew his faith ? There must be an agreeableness and suitableness of Conversation, and Action : And seest thou how faith wrought ? It was visible to Men. And then,

The third and last Sense, is,

That faith is daily perfecting it self in holy Action, till it comes to that Perfection (as I have spoken before, and several times, upon the 3d. of *Philippians*) till it comes to the Perfection of the *Resurrection of the dead*. And so it fulfills the Scripture, as the Apostle speaks.

That is, That whereas it was said before of *Abraham*, *He believed God, and it was imputed to him for Righteousness*, long before he offer'd *Isaac*. There was not a staying of his Justification, till he had offered *Isaac* ; but he was justified before he offered *Isaac*.

But yet faith perfects it self, and fulfills the Scripture daily, going on from Grace to Grace, from Strength to Strength ; from Degree to Degree, till it appears before God perfect. And so the Apostle saith, *By works was faith made perfect*.

And this is suitable to the 2 *Thef.* 1. 11. that I named several times ; That God would fulfil all the pleasure of his goodness, and the work of faith with power ; That the Name of our Lord Jesus Christ may be glorified in you, and ye in him. Here you see it is very plain, That the fulfilling of the good Pleasure of the Grace of God, it demonstrates the Truth of Faith, and glorifies the Name of our Lord Jesus Christ in Believers, and Believers in him ; according to the Grace of our God, and the Lord Jesus Christ.

Methinks, this very Expression, it should silence all the Enemies of the Free Grace of God, and of Justification by Free Grace. For, here is as highly spoken of the *working of Faith*, as all the Understanding of Man can possibly reach to ; either to conceive, or to express.

What can be greater, than the Glorifying the Name of the Lord Jesus in Believers, and Believers being Glorified in him ? And yet, all this thrown off quite, from any thing of Man, or Redundancy, by way of Glory, upon Man. It is said, *According to the Grace of our God, and the Lord Jesus Christ.*

I shall now close these Things, that I have spoken thus narrowly to you (I hope God will enlarge them in your Hearts,) in these three brief Applications, and so conclude.

The first is this ;

That you would consider the infinite Wisdom of Scripture ; Indeed, there is nothing so admirable as these two Things in Scripture, to cut off all occasion, to turn the Grace of God into *Lasciviousness* ; and yet to set out the Grace of God, at its full Height and Excellency. O do but take these Two Things along, which can never divide nor deceive !

1. All is Grace. And yet,

2. Grace is mighty in its Operation.

And indeed, though we have reason to lie low, because Grace as in us seems so short and narrow in its Operation ; Yet these are two Things that can never be disjoined, They are one within another ; It is the Grace of God that brings forth the Holiness, and keeps it in Union, to Christ, even throughout the whole Course of a *Christians Life* ; and even indeed throughout *Eternity-it self* : Grace keeps us in the way of Holiness, and new Obedience. O therefore, let us not turn the Grace of God into *Wantonness* ; And yet, let us be continually admiring, and adoring free Grace.

Let us be great Professors of free Grace ; but, Professors of it, in the Holiness and Purity of it. And then,

In the second place ; it teaches us still, never to forsake that Fundamental Point of all our Interest ; of all our Hope, of all the Holiness that

that ever we had, or can have; If we have any at all, we have it from Jesus Christ: He is the *Alpha*, and the *Omega*: He is the Author and Finisher; He is the Beginning and End; He is the First and Last; All in All.

And therefore, whenever we desire to be Holy; O go to Christ, the Redeemer and Finisher of Holiness! Whenever we complain of Corruption, go to him that is able to Redeem from all Iniquity: Whenever we are like to be drawn to vain Tradition, go out to the Precious Blood of Jesus Christ, who alone can set us free from the Power of it.

Lastly, I beseech you, expect, that there will indeed be a greater State of Holiness, when that Kingdom of our Lord Jesus Christ shall come into Succession. And, don't think it a long time, because you see no more Holiness yet.

I would only desire you to consider one place of Scripture (and with that I will conclude) On what a hidden God will do this great Thing. The 1 Cor. 13 4, 5, 7. For the Weapons of our warfare are not carnal, but mighty through God to pulling down of strong holds, casting down Imaginations, and every high thing that exalteth it self against the knowledge of God; and bringing into Captivity every thought to the Obedience of Christ; And having in a readiness, to revenge all Disobedience, when your Obedience is fulfilled.

Herein the Gospel, in the Apostles Days, for a little time, gave a *show*, and appearance of it self; Just like some of the great Conquerors, that we read of in the World; either Alexander, or Julius Caesar, or Soliman among the Turks; They pass'd through the World (as it were) and all lay at their feet: They brought every thing down; As the Scripture speaks; they heap'd dust, and took every City, and derided every strong Hold, *Isa. 1. 10.*

As now, the way of Bombing, you know, Men go suddenly through their Undertaking; In the same manner, and much more, shall the Gospel, when once it comes to play its Artillery (as I may so speak) through the World; it will open its Magazine, and carry every thing in the World before it, though they are never so strong; and bring every thought, and all into Captivity: And it hath in a readiness to revenge all Disobedience; If there be any thing that yields not; it hath a mighty power to Revenge, to bring every thing under.

And it only stays for this; Till the Obedience of Saints be fulfilled. Some may say, If we were but more Righteous.

God will make us more Righteous, when this time of the Grace of his Gospel shall begin; he will then fulfil in our Obedience.

F I N I S